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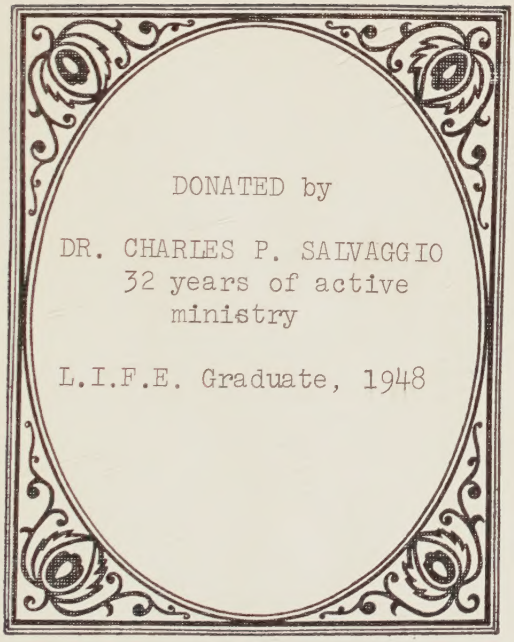
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THE MAKING OF A MINISTER

THE MAKING OF A MINISTER

BY

CHARLES REYNOLDS BROWN

DEAN OF THE DIVINITY SCHOOL, YALE UNIVERSITY

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To

MY BROTHER MINISTERS

WHOM I HAVE FOUND TO BE THE BEST OF
FRIENDS, THE FINEST OF COMRADES AND
THE TRUEST FOLLOWERS OF THE MASTER
I HAVE EVER KNOWN

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FOREWORD

This book is meant mainly for college fellows who have some form of Christian service in view, for divinity students who are actually preparing for the ministry, and for the young minister who is just learning his way about the parish. The older ministers who have grown gray and wise in our high calling may not be interested in this discussion of problems which have become thoroughly familiar to their experienced eyes. But if I can set up a few traffic signs like "Turn to the right," "Straight traffic," "Bad curve ahead," and "Zone for quiet," for young men who have not gone over the road before, it may help to reduce the number of mishaps and aid in making their movements more effective. In that event I shall be abundantly satisfied.

Several chapters in this book contain material used in addresses at the more formal opening exercises of the Yale Divinity School at the beginning of the college year. In many paragraphs, I have retained the form of direct personal address, as best

suited to the purpose I have in mind. My thanks are due to the Pilgrim Press for their generous permission to use in one of these chapters certain paragraphs from my little book, *The Honor of the Church*, published by them.

The lure of the ministry as the most human, the most interesting, the most rewarding of all the callings open to the sons of men is casting its spell upon hundreds of young men of first-rate ability, with real capacity for leadership. The number of long-faced theologs entering our divinity schools at this time and calling out sadly to their fellows, "Woe is me if I preach not the Gospel," is happily very small. For that fact, let us thank God and take courage! The number of young men of good parts, with the corners of their mouths turned up rather than down, with a firm conviction in their heads that the Gospel is "good news," rather than a message of condolence or a counsel of despair, and with a big, warm desire in their hearts to help the struggling, fumbling, disheartened members of society to win out and walk in newness of life—that number has increased in the last ten years. It is still growing! For that fact also, let us thank God and take a yet larger slice of courage!

If any paragraph here serves to make the ministry shine with an added radiance in the sight of some young fellow who is looking the various vocations over with an eye of careful appraisal, to the end that he may make the very best investment of his powers, then (in case any hint of that happy result comes my way) I shall immediately get up and sing the long-meter doxology through three times without stopping. If the young chap has the right sort of stuff in him and an honest desire to give the best he has to the service of Christ, he could not possibly do better than to tie up for good and all with the Christian ministry.

I grew up as a boy under modest surroundings on an Iowa farm. During all my mature life I have been what this "getting and spending" world would probably call "a poor man." I have marched and countermarched with what the socialists designate as "the intellectual proletariat." I am frank to say that I fully appreciate the value of money—I like the good things which money brings within one's reach. But for all that, if I had known thirty-eight years ago, when I was first ordained, what high and lasting satisfactions my experiences as a clergyman were destined to bring me in those untried years

ahead; and if I had then been offered a permanent salary of fifty thousand dollars a year on condition that I should abandon the ministry and enter some other calling, the option would not—I say it deliberately—have appealed to me as a temptation to change my course. I would to heaven that I could go back and live those forty years, save two, all over again and do my work better by the added experience I now possess! Oh, how much better, because of what I have learned through my own blunders and failures!

In the manifold opportunities the ministry offers for the fullest self-realization, in its chance for constant rewarding contacts with one's fellow-beings, in that abiding sense of an intimate fellowship and coöperation with one's Lord, which goes with the work of the ministry as a necessary corollary, and in the sheer delight of finding occasions varied and countless for serving one's day and generation, there is no other calling which can bear comparison with it for one moment.

The young man who has studied his Bible to show himself "approved unto God, a workman that need not be ashamed, rightly dividing the word of truth," finds here a big job all cut out and laid

ready to his hand. In this welter of confusion occasioned by the widely divergent views of Fundamentalists and Higher Critics he can "rightly divide." He can separate and distinguish, in this ancient literature of the Scriptures, that which was of local significance from that which is universal in its bearing; that which was meant to be a temporary bit of counsel for a passing condition from that which is timeless in the value of the guidance offered; that which is central, vital, essential, from that which is merely incidental in this gradual unfolding of the divine purpose through this record of experiences enjoyed by a people chosen for their spiritual capacity. In doing all this, as a competent interpreter of the Book which has proved itself "a lamp unto our feet and a light unto our path," making us "wise unto salvation" and furnishing us amply with motive and guidance "for every good work," he renders an incomparable service.

The young man sufficiently well read in the field of psychology and philosophy to know his right hand from his left (as so many busy, overburdened men and women are not—they are all out of breath intellectually by the sheer speed of the life they feel compelled to live) has been called to the bat

at a critical point in the World Series. There are encouraging signs which lead us to believe that this gust of "Behaviorism," as an altogether too easy, superficial account of mental and spiritual phenomena, has about blown over. For a time it threw dust in the eyes of puzzled people to their manifest discomfort, and it filled their minds with an irritating sense of confusion. The better type of psychology to-day assures us that the skies are clearing.

And materialism (not as a manner of life practised by near-sighted people who feel that a man's life does depend upon the abundance of the things which he can possess, but as a proposal for a valid interpretation of the world order) is certainly dead, if not as yet decently buried. There are discriminating scientists who are joining the philosophers in saying quite frankly that ultimate reality will, in all probability, be found to be "sentient mind" or "sentient spirit" rather than "the lifeless atoms of insensate matter." Many physicists to-day regard Ernest Haeckel as the outstanding fundamentalist of his day in the field of science, his attitude to be listed with the performances of that arch-dogmatist of our day in the field of religion, the late William Jennings Bryan.

All this is hopeful! The religious leader to-day, who is able to proclaim, in the tongue in which men generally are born, a spiritual interpretation of the world order and a valid, workable philosophy of life, will find to his joy that the lives of multitudes of plain men and women are "transformed by the renewing of their minds."

The young man who has both sympathy and sense, having learned his way about in the social application of Christian principles, so that he is not constantly falling over the machinery and bruising his shins, and firmly believing that all the kingdoms of this world, business and politics, education and recreation, are by the advancing process of social redemption to become the kingdom of our God and of His Christ, will find in the ministry a glorious opportunity for the employment of his powers.

He is not there as a paid attorney to help one side to get the best of the other in a "class struggle." He is not there as an advocate retained to fight the battles of the labor-unions against the capitalists, nor the battles of the employers against their employees. He is there in the name of Christ to fight "the battles of the Lord," the battles of justice, fairness, and friendly consideration for others in our

economic life. He is there as one who believes that not by might nor by violence nor by some fresh piece of industrial technique, but by the larger measure of a better spirit, are these vast, intricate economic problems to be solved and the victory of human brotherhood to be won. And that is a bigger, broader, and more significant battle than the fight which may be made for one's own side in an industrial mêlée.

Come up then, the best of you, to the help of the Lord against the mighty forces of greed, hatred, and violence! We are here to build together the new social order, the holy city which John saw coming down out of heaven from God, to be set up in joyous operation here on this common earth. As ministers of Christ, we are the willing servants of Him who is saying at this hour to all the socially minded, "Behold, I make all things new!" The young man who is alive and alert, with an ambition to serve and the love of Christ in his heart, cannot take a straighter road to the best there is in one's personal allotment of satisfaction than the one offered in "the making of a minister."

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THE MAKING OF A MINISTER

THE MAKING OF A MINISTER

CHAPTER I

THE MAKING OF A MINISTER

WHEN Jesus was twelve years old, He stood out for a single moment in the Temple at Jerusalem. He uttered one memorable sentence: "I must be about my Father's business." He then dropped back into silence. We hear nothing more about Him for years. He went down to Nazareth and was subject to His parents.

When He neared the age of thirty, He came to Nazareth, where He had been brought up. He entered into the synagogue on the Sabbath, as His custom was, and stood up to read. When He had read the lesson for the day, He gave His first public address in that ministry which was to change the moral history of the world.

We call those eighteen intervening years between

the two appearances "the silent years," because nothing is recorded about them. They were not "silent" in the sense that He lived such a dreamy, listless, ineffective life that there was nothing in it worth recording. He was an active, vigorous, eager-hearted boy. He was increasing daily in stature, in wisdom, and in favor with God and man. He said a great many things; He did a great many things. He was reaching out in every direction, perpendicularly as well as horizontally, for material and for experiences to feed His unfolding life.

Nothing of all this ever found its way into recorded history. "His mother kept all these things in her heart." The heart of every mother becomes a marvelous record in itself. It holds many a page of significant event which never finds its way into print. If any mother should see fit to declare all that she has seen, heard, and felt, touching some unfolding life, in all the sense of awe and promise and mystery which that life induced, it would make the finest chapters of Macaulay's *England* or Gibbon's *Decline and Fall* seem like dull reading. His mother kept all these things in her heart. They were too sacred, too vital, too wonderful for outward expression.

But what was Jesus doing all that time? You may answer that He was living in that home of gentle piety in Nazareth, an open-eyed and aspiring boy. He was playing with the other boys and girls of Nazareth on the hillsides which rise around the little town. He was working, as He grew older, in the clean, sweet-smelling carpenter shop beside Joseph. He was looking down at the flowers and up at the stars. He was listening to the songs of the birds and to the voices of men, and to the still, small voice of God.

I am sure that you are right. He was doing all of those things. But in more fundamental fashion, He was doing these three things: He was learning to think; He was learning to speak; He was learning to live. He was preparing himself for "the ministry."

We can judge of His experiences during those unrecorded years by what followed. When He moved out among men and began to teach, to heal and to save, He showed instantly that He knew how. "His word was with power"—He spoke not as the scribes but as one having the authority of immediate, first-hand knowledge. His touch had healing in it. He was able to open the eyes of the blind

and to set lame men on their feet. He showed Himself "the Lamb of God," competent to take away the sin of the world. He knew how to think and to speak and to live. In this manifestation of adequacy to the task in hand, He showed the results of His training and discipline during those eighteen years. If any one can really learn to think and to speak and to live, it is worth eighteen of the best years of his life.

Let me speak of those three points in order, as they bear upon the making of a minister! You are to be *ministers!* The very title of your calling is the highest honor you will ever receive. If you are indeed "a minister," one who goes forth habitually and confessedly "not to be ministered unto, but to minister," and to give his life for the recovery and the renewal of many, you need ask for no higher privilege, for no more exalted title.

The spirit of service and the habit of ministry are caught and held by many great-souled men in all the legitimate callings which open their doors to competent effort, but yours is preëminently, in the minds and in the speech of men, *the ministry.* It is your business then to make yourselves adequate

to the demands of that supreme calling. You will be scoundrels and rascals, every one of you, if you do not set yourselves by hard, serious, manly study, and by high, fine, spiritual discipline, to make yourselves competent. You must learn to think, to speak, and to live.

First of all, during those eighteen years of discipline, Jesus was learning to think. How profoundly and accurately He had reflected upon those things which are vital! When He began to teach, the people were astonished at his insight. "How knoweth this man these things? Is not this the son of the carpenter?"

He did not seem to be feeling His way. He did not say, "In my judgment the truth may perhaps lie somewhere in this direction." He never wearied the people with a lot of platitudes or idle surmises. He had learned to think, and He bravely declared that which He had found to be true.

He did not argue; He proclaimed! He asserted; and when men listened to Him, they felt somehow in their souls that it was so. He uttered in ethics and in religion many a word which the human race esteems to this hour the final word on the subject.

He said, "Blessed are they that hunger and thirst after righteousness, they shall be filled." It is the honest desire to be good, which makes a man good. "The merciful shall obtain mercy"; kindness is the reaction which kindness secures from God and from men. "The pure in heart shall see God;" not because of some more fortunate location which they enjoy, but because they have something to see Him with. The pure heart is able to behold spiritual reality. "If any man will do His will, he shall know"; the life of trustful obedience brings spiritual insight and the power to discern the everlasting verities. It is right action rather than idle, dreamy contemplation which develops religious knowledge. "He that saves his life loses it." Holding the life apart and aloof for personal enjoyment means that presently there will be no real life left. The man who loses his life, by investing it in devoted service, finds it.

The Master learned to think during those eighteen years because He was willing to listen. He did not feel that He knew so much that it would not be worth His while to give attention to any one else. He was listening to the great spirits of the

past in the literature of his own nation. He was listening to the words of the wisest and best men He could find in His own generation; He liked to be among them, "asking and answering questions." He was listening to the voice of God as it certified itself to His own soul.

He was waiting all those years, waiting upon the Lord for the maturing of His strength. Waiting until His visions could mount up with wings like eagles and take their permanent place in the sky of human aspiration! Waiting until His principles of action could run from that hour when he uttered them, on through the endless years, and not grow weary! Waiting until His power to loose men from their sins could walk in the way of human guilt and not faint!

All this took time. It took eighteen of the best years of His life. He kept at it until He gained that open vision of divine truth and that sympathetic insight into human nature which enabled Him to say without fear of contradiction: "The words that I speak unto you are spirit and life." "I am the Truth." "Ye shall know the truth and the truth shall make you free."

How many men there are who have never learned to think! They have never seriously tried; they have only learned to look and to talk. They would know more, if they said less. They may be able to pronounce the words "reflection," "meditation," "consideration," but they have never entered into the experiences which those words represent.

They have not learned the value of those silent times, eighteen minutes here, eighteen hours yonder, eighteen days it may be upon occasion, when God speaks and men hear. You will sometimes hear one of these men pray in public. He is loud, voluble, ready as an auctioneer. But the whole impression you gain is that of a man making an address. He does not pause an instant to give the Lord a chance to reply. He does not seem to be expecting any answer. He is just talking with his eyes shut. No real thought, no deep feeling of awe, no sense of devotion! No men will ever creep up to him and listen and then say, when he ceases, "Teach us to pray." He has not learned to pray himself, because he has not learned to listen, to think, and to feel.

The young people in some churches have what they call "the quiet hour." They do not at that time gather in crowds to give or to receive some

more new talk. They go, each one apart and alone, to listen and to think. They listen as those two frightened, guilty children in the Garden of Eden listened at nightfall, until they heard "the voice of the Lord their God walking in the garden in the cool of the day."

Those eighteen silent minutes at the beginning of the day, a kind of "morning watch," how mighty they become! How they shed their strength into the hours of action which lie ahead! Those eighteen months when some serious-minded student is thinking his way through some of the intellectual and religious problems which confront the men to whom he is sent to minister—how they yield light and power for the utterance which comes at the end! Those eighteen years of hard, exacting study when some man is seeking to master, as far as may be, one or two of the social or industrial or economic problems which await solution at the hands of the best mental and moral forces of the day—how those eighteen years of study enable him at last to utter a word which is with power!

We have been favored in recent years in the magazines, on the lecture platforms, and in the pulpits with a perfect deluge of talk. Much of

it has come from men who have never taken the trouble to learn to think. When they undertake to deal with certain vast, intricate problems, they are not in search of principles; they are looking only for panaceas; and many of the remedies offered for our social ills have been just as cheap, as easily to be had, and as worthless, as the panaceas sold in the drug stores at fifty cents a bottle.

The only man who has a right to talk, in public at least, is the man who has first learned to think and to think in such a way as to produce something that has worth and validity, something that will have value in putting the world ahead in its own thinking and action. You go to the Divinity School, among other things, to learn to think, to think straight, to think clearly and to think to some purpose. It is a prime requisite for the life of the man who is called to "minister."

In the second place, Jesus was learning to speak. He knew the Holy Scriptures of His nation from a child. Yet He had to learn them, a verse at a time. His tongue was trained in their use. His mind was steeped in their content.

When He met the Tempter in the Wilderness at

the beginning of His ministry, he had upon His lips words of Holy Writ. "Man shall not live by bread only, but by every word that proceeds out of the mouth of God." Thus He put down evil under His feet! When He hung upon the cross at the close of His ministry, it was the same. "Father, into thy hands I commend my spirit."

In His public teaching, He quoted mainly from the three greatest books in the Old Testament—Deuteronomy, Isaiah, and the Psalms. There are many books in the Old Testament, but He passed most of them by; He took only "the finest of the wheat." He used those words of Scripture with that deep, intimate knowledge of their meaning which comes only from long and familiar acquaintance. He was skilled in the use of the best His own nation had thought and felt and said.

He also made a sympathetic study of human life until He knew what was in man and needed not that any should tell Him. His eyes of insight went straight through the outer wrapping; they were like the X-ray. He saw all the way into the human heart, and all the way through, and all the way down.

He reflected upon the moral implications and the spiritual meanings of farming and of fishing,

of the work of the shepherd and the work of the housewife, until He could use those familiar forms of life as parables of divine truth. To Him they were all "outward and visible signs of inward and spiritual values." His own study of the Word of God uttered through those prophets of the past, and His own study of the needs of men, enabled Him to speak that which became in supreme fashion the message of eternal life.

How His sentences go straight to the mark, swift and true as the flight of so many arrows! "No man can serve two masters." "Where your treasure is, there will your heart be." "Seek first the kingdom of God and his righteousness." "What ye would that men should do to you, do to them." "God is spirit; worship Him in spirit and in truth." "Ask and ye shall receive; seek and ye shall find." "In my Father's house are many mansions." "Because I live, ye shall."

Monosyllables for the most part! Every word made to count! No loose, superfluous frills! In literary style His sentences are limpid as a mountain brook; in depth of meaning they are fathomless. Twenty centuries of thinking have not enabled

us to touch bottom in many of them. He spoke as never man spake.

He never could have done it had it not been for those eighteen years spent in learning the high art of clear, concise, cogent speech. He had been waiting upon the Spirit of Truth who leads the minds of men into all truth. He had been putting his deepest insight, His ripest judgment, His profoundest feeling, into such form that His words would live. His words are spirit and they are life. He went forth to build by His words a kingdom of thought, of aspiration, and of high resolve, against which the gates of hell should not prevail!

How many men are speaking who would say more if they talked less! If they were not so busy saying something, anything, nothing at all, they might upon occasion have something to say. It is impossible to keep the mouth going incessantly without interfering with the action of the brain. Shakspere could not have done it, nor Plato, nor even Solomon with all his wisdom. Never fancy for a moment because you are glib and ready, practically inexhaustible in your ability to furnish a

free flow of talk, "never at a loss for a word," that you have learned to speak. When a man talks in that incessant fashion, his speech soon ceases to be action;—it becomes mere motion, the motion of the lips, the motion of heated air without meaning or significance. Eighteen years are well spent if a man can gain the strength, the simplicity, and the vitality of genuine speech, when the best he has in his own mind and heart really passes out and takes hold of the capacity for nobler effort in the people before him.

Here we find one of the high offices of the Christian Sabbath! "Six days shalt thou labor and do all thy work" and get through a vast amount of that meaningless, unnecessary talk. "The seventh day is the Sabbath of the Lord thy God"; it is a day to listen. In the quiet reverence of the sanctuary and in the long, solemn aisles of Scripture where people walk with bared heads and unshod feet; in the cool, sweet springs of literature, where the mind by its communion with real books is bathed clean after its contact with the hastily written, hastily read, and hastily forgotten newspapers; in those high hours of companionship with those we hold dear, when all hearts are too full for

words—in all these times of special privilege, God speaks and men hear. By eighteen minutes of that experience here and by eighteen hours of it farther on, many a man may learn how to speak to the doubts and fears, to the struggles and temptations of some other soul in such fashion that his words, too, will be "spirit and life." You are to learn something of the strength, the simplicity, the vitality of real speech.

The religion of Christ must have been divine in its origin and essence, or it never would have stood what it has. Men have belittled it and caricatured it by unwise, tedious, uninteresting talk about it. They have darkened its counsel by words without knowledge. They have dressed its shining truths in awkward, shabby, outworn garments of speech, making it seem a thing repellent. When you stand before an audience of your fellows to deliver the message of the King, you cannot afford to leave out of the account any slightest element that would make for effective speech. Your posture, your facial expression, your tone of voice, your literary style in the phrasing of your truth, as well as the content of your thought, all have to do with the determining of this question, whether God's Word

through you will return unto Him void or will accomplish that whereto it is sent.

You can only achieve this result as you go alone ever and anon and work at it incessantly. You will need to listen for the message from on high, as Moses listened at Sinai, as Isaiah listened in the Temple when he saw the Lord, high and lifted up, sitting on his throne, as Finney of Oberlin listened in the woods until a voice from heaven changed him from a lawyer into a prophet.

The boy Samuel was accustomed to sleep in the Tabernacle like an altar-boy in a Roman Catholic church. He was frightened one night by a dream he had and by a voice he heard in the dark. But he had the good sense to lie still and listen. "Speak, Lord," he said, "for thy servant heareth." And presently he heard that which made his own utterance a message from the Eternal to the heart of Israel. In those quiet, brooding times, eighteen minutes here, eighteen hours further along, eighteen years of manly study and spiritual discipline, men learn how to say that which is worth saying.

And, finally, Jesus was learning to live. Here we touch that which was fundamental to all the

rest! He could think straight because He had lived straight. His word was with power because His life was strong and true. His life conditioned and supported His thought. His life found immediate expression in His speech. His words came not from His lips alone, but from those deeper levels of being where He had resisted temptation, faced doubts, borne His burdens, and met His obligations without flinching. What He was, spoke; that was the secret of His power. The only message which really helps is the message which manifests the man. He spent eighteen years learning to live a life that would be the light of men.

He was learning to live a life so divine that men everywhere would call Him "the Son of God." He was learning to live a life so human in all its manifestations that men everywhere would call Him "the Son of Man," the heir and the embodiment of all that is truly human, the perfect, the typal, the representative Man.

He wore no halo; the artists have painted Him so, but the writers of the New Testament never speak of a halo because they were honest men and there was no halo there. He affected no holy tone; the common people heard Him gladly because He was

real. He never separated Himself in any wise from the daily round; He "came eating and drinking," oftentimes with publicans and sinners, because they needed Him most, even as the sick need a physician more than do the healthy people.

He was simple and natural as a child with the children, and they went to Him readily, claiming Him as their own. He bore sympathetically the heat and burden of many a hard day with those who were mature; they knew that He understood and cared. He took up into His reverent, delicate interest the infirmities of the aged with all the dignity and the pathos of their many years. He left them praying that now they might depart in peace, since their eyes had seen His salvation. He learned to live that life which is full and fine and glad; He was able therefore to become the Saviour of all those who put their trust in Him.

In this hurried, strenuous age of ours, I wonder if we are not in danger of forgetting how to live. What is it all for? We are out of breath half the time, running to get somewhere else! What will we be able to do, or to say, or to be, when we get

there? To what purpose is all this motion, not to say commotion?

Turn back and read your church history! You will find periods when thoughtful men and women sat for hours, sometimes for days and weeks, in caves and cloisters, in their churches or in their homes, listening for the voice of God. They listened until they heard—and He spoke peace to their hearts.

Travel now in the Orient and you will see men sitting as motionless as if they were carved from stone, looking into space to see the face of God. They finally see Him and are ofttimes changed into the same image. It is not an attitude to be taken and held permanently; that would make the life barren: but as a preparation and discipline for the action which follows, those periods of waiting upon the source of all strength, for the renewal of our strength, have unspeakable worth.

The Master felt this necessity in dealing with His disciples. There was a day when all the people who followed Him were on their tiptoes. They were busy discussing what He had done and what He had said last. They were eager to see what He would do next.

They had no time to think, or to feel, or to live; they could only move about in restless fashion and talk.

Suddenly He said to the Twelve, "Make the men sit down." He wanted to feed them. They needed it. They were becoming weak, thin, empty, by this constant outgo with no corresponding intake. He blessed the five loaves and broke them and gave them to the people. He imparted to them His own faith and hope and love, so that they were "eating the flesh and drinking the blood of the Son of Man." In that high hour when they were receiving nutriment which would enable them to live the life He urged upon them, some of them whispered, "Lord, evermore give us this bread."

You have come here to sit down for months together and be fed. You are to sit at the feet of the library yonder where the wisest men of all times, and of all lands, are waiting to have a word with you. You are to sit at the feet of men who have spent years of hard work that they might have something to teach you. You have come to sit at the feet of all those influences which a great university can offer you for the enrichment, the ennobling, and the maturing of your own personality.

If you do not learn to live the life of Christian devotion here, and learn to live it better, and ever better as the months come and go, I am not sure that you will be able to live that life anywhere. In the high, fine respect you show for sacred things just because they are sacred, in the genuine regard you have for human personality in the lives of those about you just because they are human, in the steadfastness and genuineness of your own prayer-life, which no one knows save you and your Lord, you are here to learn to live. And if you can really learn to live, your power to think, and your power to speak, will be multiplied by ten.

You will remember that those years of preparation and discipline in the life of Jesus did not fall in the period when He was an old man waiting for the sunset gun, nor did they come in middle life. Those eighteen years of quiet devotion and preparation came between the years of twelve and thirty. The active, eager, abounding years in any man's life! The thirty years of which we know so little found expression in the three years of active ministry of which the world knows so much.

No wonder the three years were mighty when

you think of the thirty years which lay behind them! Ten hours of silence for one hour of speech! Ten days of preparation for one day of action! Ten years of thought and prayer for one year of public service! Is that the right proportion for each one of us? For every hour of public address, you need at least ten, when you are learning how to think, how to speak, and how to live, that your thought and your speech may have worth.

The situation which confronts you offers a mighty challenge to the best powers you can bring upon the field. The work of missions demands Christian statesmen. The problems of the industrial world demand men who deal, not in panaceas, but in principles well grounded in fact and reason and justice. The yearnings and longings of the individual soul for peace and power demand the competent guidance of men who have studied the psychology of religious experience, who know how spiritual reactions are best secured. The whole changed attitude regarding the question of religious authority calls for men who have thorough, accurate, first-hand knowledge of spiritual reality.

It is a gigantic task which awaits you. If you are not conscious of your own limitations in the pres-

ence of it, then the unhappy congregations to which you may minister will be exceedingly conscious of them for you. You can only hope to furnish that troubled, puzzled world with competent, spiritual leadership, as you bring to bear upon its needs all your best powers trained to their best by long and thorough preparation. If you would show yourselves "approved unto God, workmen that need not be ashamed," rightly dividing and rightly applying the Word of Truth, then you must here and now learn to think, and to speak, and to live, in the highest manner within your reach.

CHAPTER II

HIS SOURCES OF POWER

WE find here, in the book of Acts, a scene portrayed where a minister of Christ was talking with a group of laymen. The minister was on his way to Jerusalem to celebrate the Feast of Pentecost. He desired to look once more into the faces of those men who had been engaged with him in Christian work at Ephesus. He therefore "sent for the elders of the church" and spent an hour reviewing the period of service he had enjoyed with them. In that conference he indicated to them the sources of his power. They were three, as he named them; his manhood, his message, and his method. Let me speak to you about them in order, for his words will throw light upon the sources of your power.

"Ye know from the first day after what manner I have been with you serving the Lord. I have

coveted no man's silver or gold. I am pure from the blood of all men. I have not counted my life dear, so that I might finish my course and the ministry I received of the Lord Jesus." He had so lived among them that the strongest moral appeal he made had come from the quality of his personal life. His first and main reliance had not been upon what he said, though that was of imemnse worth, but upon what he was. "You have known me," he says; "therefore you know what I desire of you." Happy the minister of Christ who at the close of his service in any community can say that to the men of his church who have wintered and summered with him!

There was a minister once who enjoyed "great liberty of utterance," as he rejoiced to say on divers occasions, but he had not equal facility in putting up a straightforward Christian life. He received this effective rebuke from a robust deacon, who was not so awestruck in the presence of his pastor but that he could tell him the truth: "What you are always talks so loud that I cannot hear anything you say." If any man's word is to be with power, if his voice is to have in it that spiritual resonance which will make it carry, if his appeals are to find men

where they live and lift them to that higher level where they ought to live, this must come from a substratum of genuine, heroic Christian manhood.

"I have not coveted any man's silver or gold." He had not learned the tricks of the trade as some sensational evangelists have learned them. He never conducted a campaign where the jingle of the guinea toward the end of the meeting, when "the free-will offering" for the evangelist himself is taken up, was so loud as to drown the voice of the Spirit. He had never carried away from any community at the end of a few weeks of effort, money enough to pay the salary of a dozen hard-worked ministers for as many years. He was a simple, primitive, old-time evangelist, who had not a grain of avarice in his make-up.

He frankly recognized the necessity of material support. He said that the laborer was worthy of his hire. He recognized the fact that the ox that treads out the corn is not muzzled; the ox must eat as he goes along. He counted it a natural thing that having sowed to others in spiritual things, he should reap from them in material things. But he never developed any of that grasping spirit intent on claiming all that is due and more, eager to accept

all the perquisites of his sacred calling as a matter of course. He stood out in his high-minded devotion to those values which are supreme, able to summon men who were content to live on lower levels to this finer form of life which he embodied. "Not yours," he said, "but you."

"I am pure from the blood of all men." He had no share in the responsibilities some men must feel for the moral failure of others through their own evil examples. He could take "the oath of clearing" as Job took it. "If my foot has turned out of the way, or if any blot has cleaved to my hand; if my heart has been deceived by a woman, or if I have despised the cause of my servant; if I have withheld the poor from their desire, or if I have eaten my morsel alone and the fatherless hath not eaten thereof with me, then let my arm fall from the shoulder and be broken from the bone." He had exercised himself to keep his conscience "void of offense toward God and man." He was conscious of the integrity of his own Christian manhood, and that became the leading source of his power for good.

We are disappointed every year by the failure of

some of our young men at this point. They are not good enough to be here. They are moral slackers. They become stumbling-blocks to the students of other departments who are not Christians. They are not "pure from the blood of all men."

They seem to think, some of them, if they do not get drunk, and are not actually loose in their relations with the other sex, that they must be excellent material for the making of Christian ministers. Yet some of them are woefully lacking in common honesty. They borrow money and do not pay it back at the time agreed upon. They become careless about their term bills, as if the meeting of one's financial obligations were a secondary consideration to a minister of Christ. Some of them through sheer neglect fail to get their lessons or to prepare their work on time, as if intellectual integrity had no place in Christian character. Some of them reach out for all the privileges offered by the school in the way of free tuition, free rooms, and generous scholarships, and then evince no serious sense of the obligations they have assumed toward the various appointments of the school. They show themselves indifferent to all this, as if they were irresponsible ten-year-old boys.

Now that sort of conduct affords a flimsy basis on which to rear a fruitful ministry. It is not a source of power; it is a source of weakness unspeakable. The men on the street, whom you are set to win to Christian life, will not know nor care much about those theological and psychological subtleties, where you may possibly become an expert. They will not be greatly impressed by those emotional fervors which you are able to exhibit upon occasion. It is the easiest thing in life for a man to make his voice tremble or to shed tears. But those men will expect you to pay one hundred cents on the dollar in meeting your obligations. They will expect you to measure off thirty-six inches to the yard as you lay yourself out upon the plain duties which belong to your calling. They will demand of you sixteen ounces to the pound in discharging the responsibilities involved in becoming a leader and a guide in righteousness. If you fail here, you will fail utterly. If you cannot impress yourself upon a community by the genuineness of your own Christian manhood, as Paul impressed himself upon those Ephesian elders, then it does not matter much what you may be able to say. You may speak with the tongues of men and of

angels, but you will be sounding brass and tinkling cymbals.

You are called to a high calling; match it with a high character! Learn by the grace of God to walk worthy of the vocation wherewith you are called! You, more than any other set of men on earth, are under bonds to live nobly. As a New York minister once said in my hearing: "The young lawyer when he is admitted to the bar does not promise to keep the Ten Commandments. The young physician when he receives his diploma does not agree to live according to the principles of the Sermon on the Mount. The merchants and manufacturers do not profess to stand ready to give their lives for the ransom of others. But the minister who undertakes to stand in his pulpit as an ambassador of Christ undertakes all this." When he ventures to address his fellow-men upon their moral shortcomings, or to point them in the way that goeth upward, he must make it clear beyond a peradventure that he is walking in that way himself upon his own two feet and with an honest heart.

If you are to teach other people how to live with any sort of efficacy in your teaching, then you must

do a lot of living yourself and do it first. You may remember how Moody used to say, "Character is what a man is in the dark." It is what a man is when no human eye is on him, when all restraints are taken away. It is what the mind thinks when it is free to go where it likes and not where it must. It is what the heart desires in its secret longings and yearnings. It is what the man would really like to do, if he dared. When you strip off all the husks and silk of outward custom and convention and get down to the bare corn in the ear of the man's real inwardness, that is character. Unless your own essential manhood preaches the gospel of righteousness and peace and joy, all your other preachments will become a mere beating of the air.

The people once asked Joan of Arc as to the secret of her power over the French soldiers. It was a straight question, and she gave them a straight answer. "I tell my men to go in boldly against the English," she said, "and then I go in boldly myself." If you stand outside of the Christian life in its more searching and exacting requirements, merely pointing the way for others, then you might just as well save your breath. You will make yourself worth listening to only when you have gone in

boldly and whole-heartedly yourself. I name therefore your own Christian manhood as the first and main source of your power.

This minister at Ephesus had a deep sense also of the value of the message he brought. "I kept back nothing that was profitable to you. I have not shunned to declare to you the whole counsel of God. I have testified both to Jews and Greeks, repentance toward God and faith in the Lord Jesus Christ." It was a full-orbed message which he gave them.

He kept back nothing that would be "profitable"; he did not undertake to empty out the entire contents of his mind upon their patient ears. He had doubts and difficulties, disappointments and defeats, which were shut up in the depths of his own soul to be settled with the Lord. But of that which was profitable, he kept back nothing.

He had not hesitated to declare "the whole counsel of God," as he understood it. It was a well rounded ministry to human need, having in it a due proportion of promise and precept, together with warning and rebuke. He mingled the gentler elements of instruction, persuasion, and tender ap-

peal with those sterner presentations when "he ceased not night and day to warn them with tears."

He did not play all his music on one stop, after the manner of a man with a meager little jews'-harp. He drew out all the stops in his theological manual, the flute, the viola, the vox humana, together with the more robust tones of the great diapasons and trombones. Now he wooed men to right living, and now he warned them of the terrible fate in store for those who persisted in wrong-doing.

That sort of message is a veritable source of power. "I kept back nothing that was profitable." You are not called upon to empty out upon the people awkward lumps of theological speculation or exegetical guesses; that is not profitable. You are not to throw at their unsuspecting heads fragments of half-baked theories touching social and industrial reconstruction, where you are not sure of your facts nor sound in your grasp of the economic principles involved; that is not profitable. You are not to spread before them an array of ill considered notions about child-study and the nature of adolescence, which would not stand the test of psychological or pedagogical investigation; all that is

most unprofitable. You are to make it the business of your lives so to possess yourselves of those ideas and principles, those saving truths and deeper sources of right impulse, that you can stand before any congregation you are likely to face and deliver them that which will be found in the highest sense "profitable."

The apostle shunned not to declare "the whole counsel of God." It had in it large and varied ethical content. He boxed the whole compass of moral appeal. He brought them rigorous and searching truths from the north, and he offered them those milder considerations which were wafted in upon the south wind.

His message, for example, was not made up entirely of compassion. I should say from a somewhat extended and careful observation, east and west, north and south, that this country is in danger of making the sense of pity an overworked virtue. Tenderness is a sacred and beautiful thing, but you cannot build a stable political order on tenderness alone. You cannot conduct a business without a steady regard for certain economic principles. You cannot run a university with nothing but a lovely

sense of pity at the heart of it. In all of these interests, we must get down to that which is basic and fundamental.

Society cannot live on charity alone; it must live by all the great words which proceed out of the mouth of God. It must live by justice and truth, by honor and fidelity, by prudence and high resolve. You are not declaring "the whole counsel of God" unless you make that fact as clear as daylight to a generation more or less drunk with what it is pleased to call "love and charity."

I believe that the Gospel of Jesus Christ should be made as fresh and modern as the morning paper in its phrasing, its accents, its adaptation to current needs. I believe that it should be made as winsome as a June morning by clothing it in the finest literary form within reach and by giving to the presentation of it all possible graces of public speech.

But if we rob it of that age-long something which renders it awe-inspiring, mysterious, divine, in its power to search out the moral weakness of the human heart, then we are not declaring "the whole counsel of God." If we fall into the habit of presenting easy little sections of it, no better than so

much moral soothing-syrup for some of the comfortable, prosperous sinners sitting there in the pews before us, we are declaring only a fragment of the mind of Christ. Where the more searching demands of the Gospel are withheld from any congregation, the people become spiritually anemic. You cannot declare "the whole counsel of God" in one sermon, or in three, or in ten; but in the course of a three years' ministry, such as Paul enjoyed at Ephesus, a well rounded message, touching upon all the essentials of right living, should be forthcoming.

In order to be able to do that, you will need to give yourselves to hard, serious, manly study for the rest of your lives. You will need to study the Bible until you know it as a doctor knows his Gray's *Anatomy*, as a teacher of philosophy knows his Plato and his Kant, as a lawyer knows the great principles of the common law laid down in Blackstone and Kent. If you are to make your message a source of power, you will need to gain a splendid facility in the use of the best there is in Scripture.

You will need to study human life in the individual and in the mass. You should be able to diag-

nose the moral needs of the individual or of the community as a doctor diagnoses a case of typhoid fever or an epidemic of infantile paralysis, to the end that you may prescribe with intelligence and efficacy. You can so relate the saving truths you know to the moral needs of the community that the words you utter will be "spirit and life."

The man who does not know, and does not know that he does not know, and is not willing that any one should tell him that he does not know, had better not enter the ministry; he had better raise sweet potatoes. If any man here finds himself in that class, he had better go home; he had better go now before he wastes any of our time. If you undertake to go through the seminary trusting to your good intentions and to a certain intellectual bluff which you are able to put up, rather than to thorough, persistent study, then you are doomed to disappointment.

If you go into the ministry trusting to your diploma, to the inspiration of the occasion, and to the physical incitements you can throw in, rather than to the power of messages which are thoroughly prepared and effectively delivered, then you are lost. The real work of the world is not being

done in these days by rule of thumb nor by clever guesses on the part of good-hearted people who mean well. It is being done by men and women who know how, because they took pains to learn how. In no calling is this more true than in the high and hard task of leading the minds and souls of men out of darkness into light, out from the power of evil into the freedom of righteousness, to which you are dedicating your lives. When you are able to frame messages which are indeed messages from God's love to human need, they will be to you an unfailing source of power.

That minister at Ephesus was also a man of method; and other things being equal the man of sound method has the wind and the tide with him. "I have taught you publicly and from house to house, repentance toward God and faith in the Lord Jesus Christ." He had dealt with the fundamental truths of life in the large, as he proclaimed them from the pulpit and the platform. He had made his moral appeal to human life in the mass, as he brought whole congregations under the power of his message. He had a fine sense of the utility of public speech. The ability to stand before an

audience of men and mold their convictions, inspire their hearts with new impulses, incite their wills to action by the uttered word—it is a gift which all thoughtful men covet. He had urged the young man who was committed to his care to "Preach the word. Do the work of an evangelist. Make full proof of thy ministry." He was never tempted to think lightly of the opportunity given to a minister of Jesus Christ, when a congregation of people are waiting to receive from him the word of truth in an effective sermon.

But he was not so enamoured of the drag-net as to forget the value of the hook and line. He was a fisher of men, and he fished with all the tackle he could procure. "I have taught you publicly, and I have taught you from house to house, repentance toward God and faith in the Lord Jesus Christ." He went after them man by man; if he had not done that he might not have been able to say with such confidence, "I am pure from the blood of all men." He knew the power of personal appeal. He remembered that Andrew brought Peter to Christ, that Philip brought Nathaniel. It was the touch of life upon life; it was the contagion of spiritual influence when one consecrated personality came into

immediate contact with another who needed renewal. He went from house to house, from man to man, carrying on his Master's business.

I commend to you that method, and I commend to you those lines of training here offered, which will make you competent for that higher, harder form of service. It is much easier to stand up behind the breastworks of a large pulpit and bombard the people in the pews with a set of carefully selected proof texts and moral exhortations, than it is to go after them, one by one, dealing with their doubts and difficulties, their sorrows and their sins at arm's length. Many a man can fire off his Gospel gun with great personal satisfaction when he has the whole field to himself and the conventions of the occasion allow no one to return his fire. If he should surrender that advantage and engage in a personal encounter with the very same people, he might be utterly routed.

It will be good for your people to have you prepared to teach them from house to house, to make your appeal to them man by man. It will also be of immense value to you. The reaction from that method of Christian service will shed fresh power

into all your public ministrations. It will serve to keep you sympathetic, and to render your utterances genuine and vital.

It will also help to unload some of your self-conceit. The average young minister, especially if he is good looking and unmarried, is likely to think quite as highly of himself as he ought to think. In every congregation, there will be a coterie of adoring spirits who will keep him fully advised as to his marvelous ability as a preacher and as to those heavenly qualities which they have detected in his personal character. Incense of that sort is burned in every congregation in the Christian world. Every minister comes to know the smell of it, and, if he is a man of sense, to be afraid of it.

If you find yourself swelling up with a sense of your own importance by reason of this bewildering admiration, I know of nothing better to reduce that swelling than to adopt the method here followed by Paul. Select the toughest old infidel in the community, and try to persuade him of the truth of the Christian religion in a personal conference, where the two of you can have it out together. Go to that hard-headed, successful business man and try your rosy, economic theories on him, indicating what a

thorough application of the principles of the Sermon on the Mount would mean in his case. Give him a chance to talk back, to show you his side of it, and possibly to let daylight into some of your notions which are sentimental rather than sound. Take your theory of baptism and urge it upon some man who knows Greek and church history, who understands the full weight to be given to the dictates of social usage, of common sense and of good taste. If your theory is sound and will hold water—all the water you want to put into it—then you will come back all the stronger in your conviction by reason of that personal conference. If, on the other hand, your theory has holes in the bottom of it and leaks, then you may come back with the volume of water considerably reduced.

How much is implied in that statement about our Lord, 'He calleth His own sheep by name." He had to know their names in order to call them by name. He had learned their names, their natures, and their needs by getting next to them, by approaching them as individuals. And I am sure the experience was no less rewarding to Him than to them. One reason why "He knew what was in man and needed not that

others should tell him" was that he came eating and drinking, mingling freely with the common people, and building his redemptive influence into their lives by personal contact.

In my own experience as a pastor, I know that I never spent an afternoon or an evening going from house to house, from store to store, from office to office, from shop to shop, in personal conference with men and women, when they did not teach me much more than I taught them. In that way the minister learns how to prescribe for and minister to the needs of his people, as he never could learn by merely looking at them from the pulpit. It is the way the physician does; he does not have a quinine class and a belladonna class, and a class to which he gives nothing but aconite. He seeks out his patients "from house to house," giving to every one according to his need. If the minister of Christ is to give every man his meat in due season, he too must observe this method which was honored and blessed by the great apostle.

Here then, as I view it, are the main sources of your power: your manhood, your message, and

your method in so relating truth to life as to make your work an effective ministry to human well-being.

In these hard days the very life of the Christian church is bound up with the quality of spiritual leadership which it may be able to command. The Gospel of Christ is fighting hard in a contest with those forces which would put a lower and less worthy interpretation upon human life.

In the face of that crisis, you ought to be ashamed to be a weakling, if by any measure of sterner effort, and larger reliance upon the grace of God, you could be strong. You ought to be ashamed to be an inefficient bungler in your presentation of the majestic truths of Christian faith and life, if by study and determination you can become as a sword of the spirit in the hand of God. You ought to be ashamed to have the Kingdom of God held back by your own ineffective methods, if by wisdom and training you might be able to see that Kingdom coming in your community with power. For your own sake then, for the sake of the people you are to serve, and for His sake, study to show yourselves approved unto God, workmen that need not be ashamed.

CHAPTER III

A VITAL MINISTRY

MY first word on this subject might well be one of hearty congratulation to all candidates for the Christian ministry. As Phillips Brooks said to a company of young men in his Lyman Beecher Lectures, "Among all the good things in life you have chosen the best in choosing the Christian ministry." There is no other calling open to men which is so attractive.

I say this, not because it sounds well in a divinity school, as the proper thing for a man in my position to say. I say it because from twenty-two years of experience in the active pastorate, and sixteen more years as a college preacher and a teacher of young men in preparation for the ministry, I believe it to be profoundly true. In the deep, satisfying relations into which it brings you with your fellow-men, in the rich and varied rewards which flow back to the minister who is doing his work well,

in the fullest chance for self-realization on the higher levels, and in a certain sense of intimacy with the favor and coöperation of Almighty God, there is no other calling which yields so much.

My own contact with forceful and successful men engaged in all manner of work, law and medicine, education and engineering, business and farming, has only deepened and confirmed this conviction. You have the best there is in the matter of a calling.

It is only just, it is simply undertaking to give value received, that this high privilege of yours should be matched by an equally high measure of character and trained efficiency. Privilege always means responsibility. To whom much is given, of him much is required. If you were ashmen, or street-sweepers, or the stokers of a furnace, the world would not expect so much of you. In making this bold choice of the best room in the house, you have assumed certain exacting obligations. Divinity schools are established to help you to meet those responsibilities in straightforward, manly fashion.

I hope that you have come with the right motive. If any man is here because he had a feeling that on the whole the work of the ministry would be

easier than plowing, or because he believed that the emotional satisfactions to be found in public religious address would be more gratifying than the experiences open to men in the more exact sciences, or because he coveted that sort of prestige which goes with religious leadership in any community, then it would be better for all hands that he should pack his trunk and go home.

It would be better for us, because Yale has neither time nor room to undertake the training of men who enter the ministry in that mood. It would be better for those churches which he might use, but could never really serve. It would be better for the man himself, because in plowing, or in some other honorable employment, he might save his own soul, whereas if he enters and continues in the Christian ministry in the mood I indicated, he will lose it. The only respectable motive which should carry a man into the ministry springs from a genuine love for Christ and His cause, from an honest desire to serve the higher interests of one's fellowmen, and from the feeling that it is the will of God.

Now that you are here, let me give you a text! It is a good text for a minister to paste in his hat,

to write upon the door-posts of his house, and to have as a frontlet between his eyes. It is the word of the apostle to the bishops and deacons of the church in Philippi. "I pray that your love may abound yet more and more, in knowledge and in all judgment."

Here are the two prime requisites for a vital ministry, character and efficiency, love and knowledge! Back of everything, as the driving force for whatever might be undertaken, there was a "love," warm, real, constant. It was a love which "constrained" those men at Philippi, laid upon them an imperative command, made any other mode of life out of the question. Along with that love there was an ever growing measure of "knowledge" and good "judgment," an acquaintance with the facts and real discernment in the use of materials.

Let me speak of those two elements in a vital ministry! You are first of all to possess religion as a profound heart experience. You will study religion as it has found expression in two great literary documents, the Old and the New Testaments. You will study religion as it has found added expression in the long, checkered history of the Christian church. You will study religion as a profound

philosophy of life, undertaking to ground your faith in reason and to discover its fundamental agreement with the constitution of things as they are. You will study religion as an ethical program, which will give men who follow it the sense of peace and worth; it will also contribute to social well-being. In the language of the pragmatist, it is a program that will "work." You will study religion as a social aspiration, a dream of better things for the toiling, struggling millions, the vision of a veritable kingdom of heaven at hand and capable of realization.

Each one of these lines of study will claim your time and have value in making your ministry vital. But above them all and beneath them all, before them and after them, you will know religion by personal experiences the most sacred and profound. You will know the literature, the history, and the philosophy of religion; you will become familiar with the ethical program which the Christian religion offers, and you will appreciate its bearing on social needs; but more fundamental than all this you will know religion as a life—a life to be lived more nobly, more effectively, more joyously because of the stimulus, the guidance, the reinforce-

ment afforded by personal faith. You will know religion by becoming deeply religious men yourselves.

Take it in the matter of prayer! You will strive for a reasonable philosophy of prayer; you will want to know how it fits into the general scheme of things. You will, by accurate exegesis, become familiar with the true meaning of the Scripture passages bearing upon the subject of prayer. You will know the history of prayer as a mode of worship and as a means of personal reinforcement through centuries of praying men.

But back of all that, and shedding its light upon every page of your study, will be the fact that you yourselves are prayerful men. You will learn about prayer most of all by praying. You will learn how it keeps the heart clean, how it gives the mind a firm set toward that which is high, how it causes the will which has become limp to regain its spring. You will learn how it enters decisively into the quality of life displayed in the home or the school or the church.

You are to do laboratory work in religion. In the chemical laboratory, the wise professor is not

content to stand before his students, giving them learned discourses on the history of chemistry or imparting to them tons of information about chemical laws or performing before their astonished eyes instructive experiments. He insists that each student shall enter the laboratory and, standing there on his two feet, take the tubes and materials into his hands and, with his particular share of blunders and breakage incident to instruction in chemistry, perform experiments in his own right. If the student would become a chemist, he must do this until he knows the various actions and reactions by experiences altogether personal. The same method obtains in the study of biology or engineering or forestry.

You are here to deal with the materials of religion in the same direct, personal fashion. The "oratory," the place of prayer, is to be the "laboratory," the place for personal experiment with religious realities. You are here to take the materials of religion into your own hearts and souls. You are here to make the transcendent values of religion more completely your own by your experience of them. You are here so to think and feel and strive, for these months and years that lie ahead, that when

you go forth to talk about faith and hope and love, about reconciliation or renewal or spiritual invigoration through divine grace, you will be talking of that which your eyes have seen, which you have handled with your hands, which you have experienced in your own hearts. You will know these things as the man who has been studying physics or chemistry knows that a delicate steel wire will burn like a match in pure oxygen, or that hydrogen and oxygen, two invisible gases, combined in certain proportions will produce water which a thirsty man may drink. The note of certitude in your utterance must spring from personal experiment.

We are here to help you by precept and by example in this laboratory work. But the result must come chiefly by the functioning of your own lives; by the reach and grasp of your own faculties of aspiration; by the discovery and utilization of your personal capacity for thought, feeling, and high resolve.

It cannot be otherwise. If we were a group of the most religious men on earth, possessed of all the length and breadth and depth and height of religious experience possible to men, we could not hand it over to you simply because you had regis-

tered for it. If we had the tongues of men and of angels, if we understood all mysteries and all knowledge, if we had faith so that we could move Gibraltar, we could not do anything measurably adequate for you, unless as men bent on doing laboratory work you undertake to know these things at first-hand by making experiment of them.

I am emphasizing this because I know that some young men fail to make advance in genuine religious experience in the theological school. Worse than that, they sometimes slip back! They grow cold; they become less conscientious; they lose something of the fine awe and reverence they once felt in the presence of holy things. The Bible becomes a text-book, like a trigonometry. They get terribly used to it. The activities of the church in various ages are matters of historical study upon which they are presently to pass an examination. The appeal of prayer, of the communion service, and of the hymns of aspiration, is lessened because familiarity has dulled the sensibilities of the student.

I know something about theological schools. I spent three years in one of the best of them taking

my regular course. I spent further time in another divinity school doing graduate work. For a number of years in my ministry, I allowed myself a week for a midwinter retreat, and I spent those days at some divinity school, hearing lectures, attending meetings, mingling with students and professors. I have been a member of a divinity faculty for the last sixteen years. I know that men in divinity schools do sometimes lose ground in personal religion. I am therefore urging you so to live that your love may abound yet more and more.

It is not enough that you should be "good men," as the world lightly uses that phrase—good enough to keep out of the hands of the policeman, good enough to escape official inquiry into your character at the hands of your church. That is not enough! You are to be men of such reliable build that you will not be bowled over by some unexpected temptation or sorrow or staggering burden thrust upon you. You are to be men whose spiritual natures are so alive as to leap instantly in the presence of duty or strike out instinctively in the presence of evil. You are to be men of vision and insight, men of tender sympathy and of unselfish devotion. You are to be men possessed of a certain spiritual magnet-

ism which will communicate itself by a subtle contagion to other lives. For all this, you need religion as an experience, constant, powerful, dynamic.

There is no excuse for any man's falling short at this point. It did not please the Lord to make a Horace Bushnell or a Henry Ward Beecher or a Phillips Brooks when he made most of us. Those men were possessed of rare and surpassing gifts. To each of them was given ten talents, when in the same general distribution we came in for only one or two apiece. But no one of those men had more direct access to God than is possible to any one of us. The supply of that grace which gives insight and sympathy, fidelity and patience, courage and devotion, is as open and inexhaustible for us as it was for them. If you, with whatever measure of gifts God may have blessed you, are bent on bringing those gifts up to their best by an earnest, consecrated use of them in seeking to introduce your fellows to those spiritual realities which you have experienced, then your ministry also will be splendidly fruitful.

You are to make religion real to men. You cannot do this simply by talking about it or by explain-

ing it. The time used in explaining the mysteries of religion, striving to make it so clear that men might see from one end of it to the other, is largely wasted. People are not greatly disturbed by mysteries. The blowing of the wind, the growth of the grass, the flight of a bird, the development of the tiny germ into a child, who may in his maturity awe and bless the world, all these commonplace things are full of mystery, yet the people are not troubled. What they want beyond all else is that religion should be real. If we set any man face to face with spiritual reality, he will be introduced into experiences which cannot be uttered. His religion will fire his heart with visions and dreams which do not contradict but they transcend reason. The world waits for you to make religion thus real. You can do this only by being profoundly religious men yourselves.

I repeat then, what I started with, that a vital ministry must spring out of a profound experience of spiritual reality. You will be men of faith, men of hope, men of love. You will know from within how religion can cause the weak will to become strong. You will know how religion can bestow control over speech and temper, over thought and desire. You will know how it can cause the affections

to twine themselves about the things that are above. You will know how it can take the complacent, self-satisfied, self-centered man and set him hungering and thirsting for a truer life. I pray that your love may abound yet more and more!

In the second place, there must go with that profound religious experience, a large measure of trained efficiency. If Paul wrote this letter to the Philippians, we may be sure that one brought up at the feet of Gamaliel, one who preached with equal facility in Hebrew, his native tongue, or in Greek, the universal language of culture in his day, one who wrote the best hymn on love and the best argument on immortality to be found in print, was altogether too wise to believe that bishops and deacons would be adequately furnished for all good work merely by being pious men. Their love would "abound in all knowledge," in a thorough, accurate acquaintance with facts; "and in judgment," in moral discernment and penetration. They would combine grasp and discrimination, the mind full and the mind trained in splendid accuracy.

You know men in the ministry who are good men —good enough so to speak—so good that their peo-

ple would scarcely care to have them any better lest it might embarrass the unworthy. They may be possessed of a certain facility of speech, an ability to pour out a steady, showy stream of pious words. And because of this endowment those men have a notion that they are competent to preach. They are ready to assume positions of leadership in this intricate modern world. They are ready to stand as exponents of this rich, interesting literature in the Bible. They wish to interpret the ways of God to men and to furnish a satisfying philosophy of life to those who are groping for something vital. Yet it may be that all the while they have scarcely a bowing acquaintance with anything that could be called thorough, accurate scholarship touching the matters in hand.

They do not know their Bibles. They have a certain glib familiarity with the more common passages—the twenty-third Psalm, the parable of the Prodigal Son, John 3: 16, and that lovely fourteenth chapter in the fourth Gospel. But to know the life which found expression in that varied literature, to know the relation of part to part, and the deeper meaning which does not lie on the surface, to be able to meet modern difficulties and doubts

as to its inspiration, to be able to separate that which is local and temporary from that which is universal and abiding in this literature and apply its real message intelligently to modern conditions—all this they do not know.

They do not know their church history, how the religious spirit has organized itself for worship, for the propagation of the faith and for service. They do not know those blunders of belief and of practice which have been tried out and need not therefore be repeated in every parish.

They have never done any hard, continuous thinking in philosophy. They have taken over a certain system of theology, as one might receive a dry-goods box without inquiring very carefully as to the varied contents of it, or the worth and interrelation of part with part. The result is that while people of pious habit, resolute in their church-going, attend the ministrations of these ill trained men, great numbers of thoughtful, discriminating people pass by on the other side.

The indifference of strong men to our preaching is criticism. The absence of certain elements in the community from the services of the church is criticism. The inability of any minister to meet and help

the deepest needs of mind and heart is a criticism which should sting him into effective effort to make his service more adequate.

You know men in the ministry who have never taken pains to learn the a-b-c's of the technique of their profession. Some of them cannot spell or write grammatical sentences or punctuate or capitalize. The members of their congregations are ashamed to receive letters from them and still more ashamed that the outside world receives such letters.

These men do not strive to put their messages into good literary form. "He spake as never man spake!" The substance was marvelous and also the form of it. Study the literary quality of the Sermon on the Mount or the parable of the Prodigal Son or that series of parables in Matthew 13. He took pains with the form. The glib facility in utterance which sends out the truth in any sort of shape would have been abhorrent to Him; it is abhorrent to Him now.

These men have never learned how to stand, how to handle themselves, how to speak in a tone of voice which people can listen to with some measure of comfort. A divinity student once came to me and

talked for fifteen minutes about his work with his teeth shut. I detected it from the wretched quality of his tone, and as his lips were open, I could see that his teeth were set.

It may seem to him a trifling matter. I suppose a man might be saved if a minister muttering through a wall of ivory told him to "believe on the Lord Jesus Christ." But if that young minister attempts to preach to some congregation for five years or ten years, he will have to open his mouth or move. The people will not stand it; they ought not to stand it. And this is but one of a hundred things which men have not taken pains to learn in order that they might the better utter that truth designed to meet the needs of their fellows.

You will find men preaching who to all intents and purposes might as well be preaching in the fifteenth century or in the first. They have not acquainted themselves with the civic and economic conditions under which their people live. They know nothing in any accurate way about the charities or corrections of the community. They are strangers to those sociological truths which underlie the present industrial unrest, the principles which must rule if these problems are to be solved

aright. This knowledge cannot be acquired overnight. It is not dropped down incidentally into the mind of a man who means well. It must come to him by long, hard, patient study. His love must be made to abound in knowledge and in all judgment.

Here then are the two main essentials for "a vital ministry," splendid character issuing from a profound experience of spiritual reality, and trained efficiency consequent on years of systematic study. These are the two things for which Yale has been standing during the last two centuries. Sound knowledge and spiritual earnestness!

The long list of Yale men on foreign missionary fields, the able and devoted leaders in religious effort in all the great cities and in the country at large, the splendid company of Yale men who have carried into all forms of secular life the strength and beauty of moral idealism, these indicate something of the love for the highest things which has been characteristic of the heart of this university. And on the other hand Yale stands for scholarship, free, fearless, open-eyed, ready to follow the truth wherever it may take us. It stands for that system-

atic preparation which makes men adequate to the exacting demands of their callings.

We want you to be "Yale men" in the combination of these fine qualities. We want you to be apostolic ministers of Jesus Christ in that your love will abound more and more in all knowledge and judgment. We want you to be outstanding Christian leaders, genuine and sincere in your religious lives, and thoroughly furnished for all good work.

CHAPTER IV

THE PERIL OF SHORT CUTS TO THE MINISTRY

THE history of the Hebrew race is a kind of extended parable. It is a parable, not uttered in words, but wrought out in terms of experience. The words of the parable are made flesh and move before us full of grace and truth.

The various events in Hebrew history (many of them at least) have come to be used as impressive symbols of corresponding crises in our own spiritual history. The deliverance from the bondage of Egypt, the crossing of the Jordan, the gradual conquest of the Land of Promise, the subsequent captivity in Babylon—all these have in our religious speech their spiritual equivalents. This is no accident or mere literary convention—it testifies to a certain belief that all history is in a sense a moral process, a manifestation of the Divine. It is woven throughout by one great hand, and if we know the

color of the various threads, we can declare its deeper meaning.

When the children of Israel escaped from the bondage of Egypt and set out for the land of Canaan, they did not "catch the nearest way." The direct route lies along the coast of the Mediterranean. It is not far, a hundred miles perhaps, from the Nile Delta to the borders of Palestine. The Israelites could have covered the whole distance in a week and have been at their destination in good season to observe the Sabbath. But we find this significant comment upon the course they took. "It came to pass when Pharaoh let the people go, the Lord led them not by the way of the land of the Philistines, although that was near." He led them around through the desert and by Mount Sinai, and on up to the east side of the river Jordan.

The wisdom of it is apparent. If the Israelites had taken the short cut, they would have encountered, first of all, on their approach to Palestine, the Philistines. The Philistines were big, strong, successful fighters. Goliath was a Philistine—and there were others! The Israelites had been slaves; they were without experience in fighting; they had been living for generations in the soft, enervating

climate of the Nile Delta. For them to have encountered the Philistines in the first battle they fought, would have meant defeat, loss, possibly extermination.

Therefore, the narrative says, "the Lord led them not by the way of the land of the Philistines, although that was near"; He led them through the wilderness, that they might be hardened and disciplined by the wild, rough, free life of the steppes. He had them encounter, in the preliminary skirmishes of those earlier years, some of the lesser enemies of their progress, that they might gain courage and steadiness for the harder struggles ahead. He had them encamp for weeks together at Mount Sinai, that they might gain vision and insight into those eternal principles of right and wrong which were to underlie their whole advance. In this case "the long way around" became the most direct route to the end they sought.

Let me use that bit of experience in the life of the Hebrew nation as indicating the peril of a short cut! The straight line is the shortest distance between two points. But in certain situations there is an advantage to be gained by curves, or even by

making the square turn of a right angle. Lady Macbeth censured her husband because he was afraid "to catch the nearest way." He allowed "I dare not to wait upon I would." This was to his credit when "the nearest way" meant the treacherous murder of a guest under his own roof. In many situations "the nearest way" which brings a man to the point he would reach straight off, without his having earned the right to be there by faithful, competent effort, means disaster and ruin; it meant just that in the case of Macbeth.

We have warm-hearted men eager to catch "the nearest way" into the Christian ministry. They feel that the world must be impatient for their message and that they cannot stop for further preparation. We have certain schools, alas, which stand pre-eminently for the "short cut." They undertake to receive a man fresh from the furrow perhaps, and in the course of a year or two turn him out a competent preacher with all the leading texts in the Bible at his tongue's end. They undertake to train men in all those lines of knowledge necessary for spiritual leadership "while they wait," so to speak; and they do not ask men to wait long. The schools I have in mind lead men "by the way that is near."

While other students are plodding along at college and in divinity school, somewhere down in the Sinaitic Peninsula or around the slopes of Horeb, these enthusiastic young fellows are already, as they believe, on the very borders of the Promised Land.

Several years ago there came to us here at Yale a young man from one of the smaller colleges. He had scamped his course there, as I learned afterward, against the judgment and advice of his professors. He was a man accustomed to think of himself quite as highly as he ought to have thought. When he came to my office to register, he told me that it would not be necessary for him to take any of the courses offered in homiletics, as he had already been preaching two years while he was in college. He felt that I would see at once that none of the professors of homiletics in this school would be able to teach him anything more along that line.

Finally, however (in deference to my wishes rather than from any real sense of need on his part), he did register for my own course in "The Art of Preaching." At the end of six weeks, I asked each member of the class (as my custom is) to

bring me the carefully prepared outline of a sermon for criticism. This young man handed in his sermon with the rest. It was by all odds the poorest one I received. It was simply impossible. It was without form and void. Darkness was upon the face of it. It would have been an outrage to offer such a sermon to a congregation in the heart of Africa.

The sermon showed such an utter lack of any real religious insight, or of literary skill, or of orderly arrangement, that I sent the young man a note asking him to come to my office that I might talk over with him his sermon outline. It would have been impossible for me to write any criticism which would really have indicated, in the face of his own self-satisfied complacency over his performance, what I actually felt. Had I tried to write what I felt, I would have burned holes in the paper.

He came in, and I undertook to indicate in kindly fashion the defects of that sermon. He listened to me for a few minutes with manifest impatience. He was looking at the ceiling and about the room rather than at the unhappy sermon which I was discussing. Presently he turned to me and said: "If you think I don't know how to preach, go out

and ask those people to whom I preached during my college course. They will tell you whether I know how to prepare a sermon or not." He was bomb-proof. I had not penetrated the thick defenses of his own conceit. He stayed for only one semester; he dropped out in the middle of the year and returned to his preaching.

Now one pathetic thing in that situation is the fact that there is not the slightest doubt that he was telling me the exact truth as to the testimonials he had received regarding his pulpit performances. In almost any congregation, there will be present a certain number of dear old ladies, of both sexes and of various ages, ready and eager to do just that sort of thing. They will hasten up at the close of the service to any warm-hearted, earnest young preacher, and tell him that in their humble judgment the sermon he has just delivered was one of the greatest discourses ever given since the time of Paul, that their hearts were thrilled as he unfolded to them the unsearchable riches of his own mind, that they were amazed that God had given such an astounding measure of ability to any one man. This sort of thing is being done every Sunday in the year, and the people have themselves to thank for

some of the poor preaching which is dealt out to them.

When one thinks of all the weak, inefficient preaching that is being perpetrated on a patient public, he marvels that the Christian religion has stood up under it without being annihilated. Had it not been divine in its origin and essence, it would have collapsed long ago.

There are hundreds of men preaching who are steadily pushing the thoughtful and discriminating, the robust and aspiring, the men of exact and thorough knowledge, farther and farther away from organized religion by their own modes of presenting its message. They are also loading young minds with false biblical interpretations and with unsound ethical notions, all of it to be unlearned later (when the inevitable awakening comes), to the confusion and hurt of the people who have been misled. Worse than all, those men are making it harder for other preachers, who really can preach, to secure a chance at the people whom they desire to reach and influence. These people have been already repelled by the discredit brought upon the work of preaching by those bunglers.

"The law of cost" has to be observed; it is omnipresent and unyielding, like the law of gravitation. No pains, no gains! There is no saving of the life without the losing of it in faithful service. There is no remission of sin without the shedding of blood. The redemption of life, personal, social, industrial, political, calls for a generous outlay of sacrifice. All things which have value must be paid for in terms of life.

There is a divine purpose underlying it all. It is only by the patient, steady, persistent putting forth of effort to gain certain high ends that mental and spiritual progress is attained. If any man expects to learn to preach, so that his words will be "spirit and life," so that his message will be "with power" and not as the vain talk of the scribes, he will have to pay the price—and the price is large.

The man who aspires to spiritual leadership needs the three forms of experience suggested in that narrative about the Israelites. In the first place, he needs the hard discipline of the desert. Egypt was not an uncomfortable place to live, even for slaves. They found many things to enjoy in that balmy climate and in the varied products of the

Delta. When the Israelites had actually entered upon the rugged life of the steppes, they missed many things to which they had been accustomed. They murmured aloud: "Would God we were back! We remember the garlic and the onions, the leeks, the cucumbers, and the melons that we did eat freely in the land of Egypt. Now there is nothing at all besides this manna."

The country they were crossing is a dry, barren region like Arizona or New Mexico. The meagerness of it wore upon them. But it was finally the making of them. There came up, under those severe conditions, another generation of Hebrews, a new type of Israelite, a set of men worthy to march under the command of Joshua and Caleb. When these men reached Palestine, the enemies of the Divine Purpose went down before their attack. The march of events proved the value of discipline.

In entering upon the work of the divinity school, you are not exactly sitting down to a table spread with "cucumbers and watermelons," to say nothing of "garlic and onions." If you undertake to master ten pages of New Testament Greek or to solve some difficult problem in the Old Testament; if you set out to possess yourselves of the meaning

of some well reasoned presentation of the philosophy of religion; if you seek to know the facts (and the meaning of those facts) in some important period of church history, or to grasp the principles of the psychology of religious experience as they bear upon religious education and Christian nurture; if you set out to prepare a sermon worthy to be offered to the best brains and hearts in any community where you are likely to be called, you have before you a man's job. It can only be achieved by hard, manly, serious study.

It may not be exciting; it is not as a rule. It is not as exciting as the experience of that young fellow out yonder who was surrounded again last Sunday no doubt by his coterie of feeble admirers. You can only do it as you go alone. You must "enter into your closet and shut the door," and there in the presence of Him who seeth in secret work out your salvation. But if you will do that work with fidelity and thoroughness, the One who sees in secret will reward you openly with a splendid measure of increased efficiency. The mental and spiritual discipline involved in three years of hard study will add cubits to your stature. There will come a grasp, a power of concentration, and an insight,

which will add immeasurably to the strength of your ministry.

This cannot be done in a hurry. If you take some short cut, you will fail. The quickest way for a man to feel good, when he does not feel good, is to take a drink or two of whisky. After he has swallowed three or four fingers of the stuff, he feels "braced up" and equal to anything. It takes a great deal longer for a man to gain that sense of joy and vigor which comes from a genuinely sound body. If he would achieve this high result he will have to eat the right things, enough of them and not too much; he will have to drink the liquids which slake thirst rather than create it. He must sleep a sufficient number of hours, some of them before midnight. He must breathe his full share of the outdoor air of which there is enough for everybody; he must take those wholesome exercises which keep his muscles tense. If he will patiently and resolutely follow this line he will presently feel strong, because he is strong. There is no short cut to that fine quality of physical efficiency.

The same principle holds in mental efficiency; it comes only through discipline. There are no short

cuts across lots. In the study of mathematics, you can buy a key that will give you the answers and solutions to all the problems in algebra and geometry, showing you exactly how they are worked out. In the languages, both "the quick and the dead," you can purchase a translation (a "horse" or a "pony" it was called in my college days) which will save you a lot of trouble. While other men are plodding along with grammar and dictionary, hunting up the principal parts of irregular verbs, you can gallop by on your pony and then go out to play tennis. But when you reach your Land of Promise in that way, what have you when you arrive? The first time you face a bunch of Philistines or a set of real difficulties, you will crumple up like a wet paper bag.

The demand for discipline among Protestants is the greater because we have no easy way of escape by taking refuge in authority. Whether we like it or not, we have to face the hard task of thinking things through, of making valid discriminations, of passing judgment upon the claims of that which is true and of that which is false.

There is an organization which undertakes to relieve people from all that. "We are infallible," it

says; "submit your will to ours, and we will free you from the necessity of deciding for yourselves." But even there a man must feel infallibly sure that the authority to which he bows is infallible; otherwise he finds no comfort. That throws the matter back where it was in the first place, upon the necessity for intelligent, conscientious decision for one's self. And because we are here to exercise our God-given Protestant right of having each man think for himself and at his own risk, it is imperative that every man should pass through that period of mental discipline which will enable him to think straight.

In the second place, you need the benefit of certain preliminary skirmishes before you face the harder battles to be fought later. The children of Israel moved along in the Sinaitic Peninsula, fighting off and on with the Amorites and the Hittites. Sometimes they were worsted, but usually they came off victorious. In those preliminary squabbles, they were rehearsing for the more serious business to which they were bound. They were learning how to handle themselves, how to use their weapons, how to practise the best methods of formation.

When the day came at last to line up against the Philistines, they were ready.

You are going out presently to minister to a world that is all confused on this subject of religion. It does not know what to think—great sections of it do not think at all. You are going out to tackle an amount of moral apathy and spiritual sloth, which will call for your utmost strength in spiritual appeal. You are going out to fight moral evils which are strongly intrenched. The only man who can arouse the intelligence and conscience of the community to line up again those evils, will be the man who makes it plain that he knows what he is talking about. Here in these days of quiet preparation is just the time for you to enter into those theological, psychological, and social skirmishes, which will give you courage and steadiness against the day of testing.

In the divinity school is a good place for you to have it out with your own doubts! When once you are at work in the active ministry, you will want to feel that certain questions have been settled. You will have to consume your own smoke in those days and let the light of your fire shine out. Here you can take off the lid and let the smoke rise into the

very eyes of the professors, if you choose; that is what professors are for.

When you are out, you will want your trumpet to give no uncertain sound when you blow it. Here if you strike a false note, or if a certain muffled, feeble, piping sound comes forth, no great harm is done. There are competent men at hand whose business and delight it is to help you to bring your music out.

You cannot always live behind the door; you cannot live there at all, if you are intelligent, honest, and awake. You might as well, here and now, take a square look at the thing just as it is. The real measure of inspiration and authority in the Bible, the real truth about that work of atonement which is suggested when we are told that "Christ died for our sins," the rational attitude toward prayer when the claim is made that its results are not merely subjective, the really valid ground of hope for a life beyond—here is a good place to take a square look at those questions in the light of all the knowledge there is, and thus gradually work your way out of the woods into the open.

You will sometimes hear a man in the pulpit dealing in summary fashion with some huge, intri-

cate industrial or civic problem. He means well, no doubt, but as a matter of fact, he is doing more harm than good. He is repelling the very men on whom we must rely at last for any real solution of those problems. It would not be quite accurate to say that his knowledge of the subject is only "half-baked." That would be wild, extravagant eulogy. He shows in every sentence he utters that his knowledge of the subject has never been near the hot fire of serious, earnest study of the principles involved. He is merely lumping out upon his people a mass of soft dough, sweet or sour according to his present mood. There is no promise of help from any such man.

In the divinity school then is the place for you to thresh out with your fellow-students and with your instructors, with the best books on which you can lay your hands and with your own deepest sense of what is wise and right, certain of those problems with which you must deal in your future ministry. Here is the place for you to conquer the Amorites; then when the Philistines come, you will not be afraid, and you will stand a clear chance of coming off more than conquerors.

In the third place, you need to encamp for a time, as did the Israelites, at the foot of Sinai. However our critical study has changed our thought as to the date of some of those narratives, or as to the historicity of some of the details, the one great lesson which they teach is this, that there at the foot of Sinai, Israel learned that Jehovah was a God of character. He was a covenant-making and a covenant-keeping God; he stood by his own agreements and paid back a hundred cents on the dollar. He was pleased with righteousness more than with all burnt-offerings.

His whole attitude, as they believed, could be summed up in these "Ten Words." The Lord our God is One—Have no other gods before Me. Idolatry is wrong—Thou shalt not make any graven image. Irreverence is wrong—Thou shalt not take the name of the Lord thy God in vain. Time is sacred—Remember the Sabbath to keep it holy and let that observance sanctify the whole week. Family life is sacred—Honor thy father and thy mother. Human life is sacred—Thou shalt not kill. Purity is sacred—Thou shalt not commit adultery. Property is sacred—Thou shalt not steal. Truth is sa-

cred—Thou shalt not bear false witness. The interests of thy fellows are all sacred—Thou shalt not covet anything that is thy neighbor's.

Simple, elementary, these insights are, the very commonplaces of moral judgment to-day! But given at a time when the heads and the hearts of men were full of the wildest nonsense about morals and religion, they represented a long step in advance. It was worth while to lead those Israelites around through the wilderness and have them spend forty years in the desert, if need be, that there at Sinai, they might "see God" as a God of righteousness.

Some of you men will be total failures in the ministry. It would be almost impossible to find two hundred theological students to whom that could not be said. Some of you will do more harm than good. It would be better for the Kingdom of God, if you gave it all up now and sought some other calling. There are men whose ministry becomes weak and inefficient through loss of health; they have a just claim on our sympathy. They no longer have the energy for that thrust of effort demanded in these strenuous times. There are men who fail for lack of serious, intellectual preparation; and be-

cause they become mentally indolent and unproductive, their work is unfruitful. But a great many men fail in their ministry where they need not fail; they fail because they are not good enough to be ministers of Christ.

By this I do not mean that they are guilty of murder or adultery, of theft or drunkenness. It is a rare thing for a minister to fall into these grosser forms of evil. I mean this: they are not men of absolute integrity. They have not formed the habit of paying one hundred cents on the dollar every time in meeting their obligations, financial, intellectual, social, and domestic. They are not men of fine fidelity—and gradually the community feels it rather than sees it—then their power is gone. They are not men who have any real, personal grasp of the spiritual verities. They have not learned to pray in such a way as to change their own lives or to change the lives of others. In their conference with other men touching the deep things of the soul, there is a certain lack of that subtle, commanding accent of spiritual veracity, which can be gained only where a man climbs the ring-fence of death at the foot of Sinai and reaches the point where he has seen God face to face.

These men also lack sympathy, that genuine, unaffected, unprofessional interest in our fellows which draws men and women to us and leads them to open their hearts in confidence at times of spiritual emergency. It is a quality which can be acquired only by living for months and years together in the thirteenth chapter of First Corinthians. And because these men are defective and delinquent at these several points, their ministry is not fruitful in any such measure as their friends had hoped. When the Day of Judgment comes, their work will be weighed in the balance and found wanting.

Here then is Sinai for you—a place of vision, of meditation, of devotion! Here in the daily worship of the chapel service, sit down in expectancy before God until you feel the lift of his own personal interest upon your soul! Here in the daily devotional reading of your Bible, and in your personal communion with Him, wait upon the Lord for the renewal of your strength! Wait upon Him until your faith mounts up with wings like an eagle! Wait upon Him until your hopes can run in the way of His promises and not grow weary! Wait

upon Him until your love of righteousness can walk in the way of duty and not faint!

The road to that fine quality of spiritual leadership, which will cause you to be esteemed and beloved beyond all other men, is long and steep and hard, but to those who are willing to pay the price for making the ascent, it leads to the heights.

CHAPTER V

THE MINISTER AND HIS CHURCH

IT is a high hour in the life of any young minister, when for the first time he stands in his own pulpit, looking out upon a congregation of people and thinking of them as "my church." They are his in the sense that they have invited him to become their pastor and leader. They are his in the deeper sense that by the acceptance of that call he has made himself responsible for their spiritual welfare and for their progress in Christian usefulness.

He has become at once their servant and their leader. He is there to serve them in all those sections of human interest where the Christian ministry naturally functions. This is the form which our commission originally took when the Master was ordaining young men to the ministry. "Feed my lambs! Feed my sheep! Tend my sheep!" The minister is to be the shepherd of his flock, not "the pet

lamb" forever inviting favors and indulgence. He is there to prepare and to offer the food that is good for sheep. If some of them do not come for it, he will take it where they are. If some of the sheep are in poor health—so ill disposed that they are in danger of becoming goats—he is to offer wholesome nourishment in such form that they will be moved to take it for their recovery. All this belongs to the high task of the shepherd.

It is significant that the Master, in wording the commissions for those young ministers, put first "Feed my sheep," rather than "Shear my sheep." The shearing, as a necessary part of the shepherd's work, would naturally come later. It was never intended that the wool on the backs of thriving sheep—either the four-legged variety or the two-legged—should grow there indefinitely, benefiting no one, not even the sheep himself. When the cold winter is past and the milder days of spring are at hand, the healthy, well fed sheep is ready to be relieved of his heavy (and now superfluous) coat, so that during the summer he may grow a fresh one. The competent minister will naturally shear off those willing sheep under his care, big beautiful fleeces of useful service, and of gener-

ous offerings for missions. The hungry sheep that look up and are fed like to have it so.

It is required of a servant that he be found faithful. The minister, more than any other active man in the community, is the complete master of his own time. The lawyer, the doctor, the teacher, the merchant, the manufacturer (to say nothing of the uncounted hosts of men and women employed in stores and offices, in mills, in mines and in factories), have clearly defined schedules which must be met, if they are to continue in their work. There is no superior always at hand to remind the minister of his obligations. He has certain appointments each week which he must keep, but in the main he is free to order his days as he likes. When he enters his study in the morning and shuts the door, not even his wife knows what goes on there in those high hours between breakfast and lunch. No one knows, but the Lord and the minister himself; and some ministers have an easy feeling that the Lord is too good-natured to make one of his own ordained representatives uncomfortable merely because the man frequently dawdles through a whole forenoon.

The minister's first duty—it is not his only duty —is to the church which pays him his salary. Ordinary business ethics would demand that much. The minister who spends an inordinate amount of time and strength in cultivating pleasant relations with all the other organizations in town, Rotary and Kiwanis, Lions and Tigers, Masons and Odd Fellows, Elks, Eagles, and Moose, to the loss and detriment of the life and work of his church is (to be quite frank about it) just a thief and a robber. The minister who runs around all over the country, from Dan to Beersheba and from Atlanta to Omaha, giving popular lectures and speaking at this, that, and the other gathering, while his own church languishes because of his absence from the parish during so many of those precious days and nights between Sundays, is a dishonest, unfaithful steward.

But the minister is also the leader of those men and women, whom he designates as "my church." He is there to lead them in all the varied lines of religious activity which bear upon the coming of the Kingdom of God on earth. His church is a militant company ready to fight the battles of the

Lord, and he is the captain. His church, if it be a strong one, is a regiment ready to take the field in a disciplined attack upon the forces of evil, and he is the colonel. In our Protestant world, the minister cannot order his people about with the firm accent of authority, but he can lead them in that finer, more efficient service which his training and experience may well suggest.

When once he wins their confidence and affection, he will find this high privilege of spiritual leadership one of his most precious possessions. How it steadies and strengthens the minister's will to feel himself supported and reinforced by a whole body of faithful people whose hearts are firmly set upon righteousness! When the prophet Elijah was under the juniper-tree, sobbing his heart out in his discouragement and wishing that he might die, "the still, small voice," which spoke also in that wilderness, gently reminded him that he was not the only good man left in that region. It reminded him that just over the ridge there were "seven thousand in Israel" (as good as he was perhaps) "who had not bowed the knee to Baal." And the thought of serving as a leader to those honest-hearted people in a further opposition to evil, brought the whining

prophet to his feet and sent him back to his job with fresh courage.

How many good people there are in the world, seven thousand here and seventeen thousand there and seventy thousand farther on! They are just waiting for competent leadership, waiting for some man to say with the accent of consecration and of high resolve, "Let's go." These valiant, willing recruits for the army of the Lord of Hosts are to be found for the most part in groups assembled by the various churches of Christ throughout the length and breadth of Christendom. It behooves the young minister therefore to place a high appraisal upon his church. If by any word of mine, I can here add to his sense of the honor, the value, the far-reaching significance of the church of the Living God, I shall feel that I have done a good deed.

I am aware that it is the fashion in certain circles to assume a flippant, bitter, cynical attitude toward organized Christianity. It is considered good form and good fun in certain quarters these days to maul the church. It is a chilly day when some light-hearted newspaper reporter does not make merry in a column or two over what he regards as

"the faults and failures of the Protestant Church." He is careful not to attack the Roman Catholic Church for reasons which we all understand full well. And it is a very cold day when some minister, like an ill bred bird, does not foul his own nest by criticizing and even caricaturing the church which originally gave him his opportunity to be heard.

In my judgment, it is poor business all around. It gives aid and comfort to the enemy. It amuses some, wounds many, and helps none. I want to protest against it, and to say a word, as straight and as strong as I can make it, for "the honor of the church."

We have been told in trenchant magazine articles, written by ministers who were old enough to have known better, that if the pastors of the churches had not been "so benignly dumb"—I am quoting here from an article in the *Atlantic Monthly*—"so hopelessly inefficient," the Great War would not have occurred and the Kingdom of God might have been coming with power and great glory.

We are informed that millions of the choicest young men in the land are almost beside themselves "in their eagerness to embrace Christianity";

but for some subtle reason, known only to the adept, "they are bristling with hostility" toward the one organization which for nineteen centuries has done more than all other organizations put together to make that Christianity a power in the thought and action of the world. It is all somewhat puzzling to the plain man who walks with his eyes on the stars and his feet on the solid earth.

When I read these slashing criticisms of the Christian church in glowing magazine articles, I always wonder where the essayists have been. My own personal observation of the church in this country has been neither brief nor narrow. I am sixty-four years old, and I have attended church all my life. I was born in Virginia, grew up and went to college in Iowa, received my theological training in Boston, held three pastorates covering twenty-two years in Ohio, Massachusetts, and California; and for the last sixteen years I have been living in Connecticut. In all that time, I have never heard, nor heard of, a minister preaching "a long evening sermon against the evil of drinking sweet cider," or threatening people with the wrath of God because they wanted to hear Edwin Booth in *Hamlet*, or "causing nine-year-old boys to suffer tragic torment

because they thought they had committed the unpardonable sin and so were lost." If these faults, which the magazine articles allege against the church, were common and characteristic, surely I would have bumped against them sometime, somewhere.

The critics, with great vigor in their literary style, clamor for "courage, self-devotion, fidelity to duty, unconquerable cheer, loyalty, willingness to die for one's cause"—quoting again from another article in the *Atlantic Monthly*. They do well; the idea is altogether sound, though in no sense new. And where are these qualities of courage, devotion, fidelity to duty, and all the rest to be found at their best and in largest measure, not alone under the stimulus of a great war (where of necessity the demand for them will be limited to a brief period), but in the give and take, the wear and tear of a whole lifetime?

Here again my observation has not been altogether narrow. For six years, I was a member of the Central Labor Council, made up of the representatives of all the labor-unions in a large city. It met every Monday night, and during those six

years I came to know intimately those men who were striving to better the conditions of their own class. I was a visitor for two years for the Associated Charities in one large city, and for ten years a member of the board of directors of the Organized Charities of another city. I have been in close touch with the resident workers of well known social settlements, East and West, rejoicing in and aiding in the good work they were doing. I have been for sixteen years a member of the faculty of Yale University, and during that time I have preached and lectured and given addresses in one hundred and thirty seven colleges and universities. I know personally large numbers of these men and women who are giving their best to the great work of education.

And as a result of my observations I am ready to maintain against all comers that nowhere on earth is there to be found so large and so constant a measure of self-sacrifice, of Christlike spirit, of unflagging devotion to the principles of the Sermon on the Mount, and of patient fidelity to duty on the part of those who walk the ways of common life, as in the church of Jesus Christ. I will back the pastors and the faithful members of these churches for

sheer moral idealism against any group of people which can be brought forward from any other one organization to be found in our American life.

When the great missionary societies, for example, want young men and young women of sound health, trained intelligence, social grace, and Christian integrity to go forth to all the spiritual frontiers of earth and there display these qualities of "courage, devotion, loyalty, willingness to die for one's cause" during all the working years of their consecrated lives, where do they get them? They get them, of course, from the churches, where these young people have been converted, nurtured, and furnished with that spiritual impulse which carries them into this chivalrous service. The missionary boards would never think of looking anywhere else for them. This sort of material is not produced anywhere else. You cannot find it in some lovely grassplot of spiritual productiveness lying quite outside of the much maligned church of Christ.

The social settlement with all its excellent qualities, if called upon for candidates to swelter on the Congo, or to shiver in Alaska or Labrador, or to face and relieve the dirt and the squalor, the disease

and the vice, of the crowded sections of the Orient, or to brave the attacks of Boxers in China, or the horrors of Armenian massacres, would be swift to say, "It is not in me." The labor-union would speedily add, "It is not in me." This army of the choicest young people we know, enlisting for a warfare in which there is no discharge, going out to minister to people whose faces they have never seen, whose names they do not know, whose language they cannot as yet speak, but whose needs they have already made their own in warm, unselfish sympathy, comes forth steadily from those churches which have according to the critics become "so feeble"—I quote again—"as to have no ethical enthusiasm for anything except negative ideals of individual behavior."

The same sound principle holds in the work of the Kingdom here in our own land. I was president for many years of the California Home Missionary Society. It was part of my duty to travel among the wide wheat ranches and the lumber camps and the mining towns of that far-flung State. I have been in the homes and in the churches of the self-denying men and women who are rendering there an hon-

ored service as ambassadors of Christ. Their labor lacks something of the romantic picturesqueness which attaches to the work of those who are in foreign lands with people of alien race. But for heroism, unselfish devotion, patient fidelity, and sympathetic interest in the needs of their fellows, I know of nothing finer in American history than the action of those home missionaries as it bears upon laying the foundations of the republic on solid rock rather than in fleeting sand. I am confident that the home missionaries of our country would yield as many bushels to the acre of "courage, fidelity, loyalty, and willingness to die for their cause" as any body of people to be found anywhere.

It is not expedient for me to glory or to think more highly of my fellow-Christians than I ought to think. The churches of our day show no celestial perfection. They cannot in the nature of the case be "without spot or blemish or wrinkle or any such thing," so long as they maintain the cheerful habit of receiving human beings into their membership. They are made up of men and women like ourselves, people whose mental and spiritual limitations are instantly apparent. And in almost every church there is given unto us "a thorn in the flesh,

a messenger of Satan to buffet us," lest we should be exalted above measure.

But when the returns are all in, the sheep and the goats told off and counted up, is not the church of Christ about the divinest thing we have here on earth at the present time? Name any other organization which can spell it down in moral idealism and in useful conduct! It is the one institution we have which is bold enough to accept the social ideal, not piecemeal in specialized lines of effort, but in its entirety. It has the moral courage to look up into the face of Infinite Perfection and say, "Thy Kingdom come, Thy will be done here on Earth as it is in Heaven."

Have we not had about enough of this wholesale abuse of organized religion? It gives great satisfaction in certain quarters, but they are not the quarters to which the poor world looks for spiritual help. Might we not take a hint from the ethics of the medical profession? The physicians are not "stabbing each other awake"—I quote again from the *Atlantic Monthly*. They are not bringing discredit on their profession by casting widespread aspersions on their fellow-practitioners. In dignified fashion, they sometimes warn the public

against the methods of ignorant, unprincipled quacks. But that is not a case in point. The rank and file of the Christian ministry is not made up of quacks. It is upon the regular practitioners that these essayists (themselves ofttimes ministers of Christ) are bringing reproach by ill advised and unjust arraignment of their brother ministers. I commend to their serious consideration the usage which prevails among the apostles of the healing art, so closely akin to our own cure of souls.

Now having made my protest against the thoughtless, reckless impeachment of the honor of the Protestant Church in America, let me say three plain words about the church life which we are set to lead. There are churches, alas! which cumber the ground. They are fruitless branches clinging in desperate fashion to the True Vine. It is high time they were either purged or cut off. There are men in the ministry who, by reason of their listless inefficiency, are doing more harm than good. May God in His mercy save every man of you from adding one more to that sorry list!

You are here to be trained and made more competent as leaders in the church of Christ. "Study

to show yourselves approved unto God, workmen that need not be ashamed." "Endure hardness as good soldiers of Jesus Christ," accepting loyally and gladly all the disciplines, physical and mental, social and spiritual, which mean added efficiency. The end you seek is "charity out of a pure heart and a good conscience and a faith unfeigned," with no sham, pretense, or make-believe about it. "Watch, then, in all things," from the beginning of the year even unto the end of the year, "and make full proof of your ministry."

We are to make the church of Christ interesting. Jesus Christ is interesting. Lift Him up anywhere so that people can see Him as He is, and He draws men to Him. The Gospel He preached is interesting. For spiritual insight and for beauty of form, for strength and delicacy combined, and for sheer human interest, there are no words to be found in print which surpass the words of Him who spake as never man spake.

Religion is interesting. The human soul in its relations to God in that moral order which enfolds us; the human soul in its relations to other lives in that social order which enfolds us; the human soul

in its high privileges of self-realization through all of those aids, human and divine, which religion offers in the fullness of their power—there is no other single aspect of life which will compare with all that for interest! In the face of the challenge which all this offers to our best powers at their best, the man who allows his preaching to become dull, prosy, unappealing, ought to be cast out of the synagogue as a heathen man and a publican. He has denied the faith.

When Charles A. Dana was editor of the *New York Sun*, he was a man in a thousand in a newspaper office. He was, as one of his honored associates has said, "a man of scholarly attainments, of inborn refinement, and of supreme ability to transfer his great knowledge to every column of his newspaper." He believed that the newspaper is a great educator, greater as an educator of the masses than the pulpit or the lecture-room, because it talks to such a wide audience. He believed that its influence, read as it is by old and young, by boys and girls as well as by men and women, should be thoroughly clean and wholesome. Then on that secure foundation, he was intent on building the structure of a paper that people would take and read. "Make

the *Sun* interesting," he was forever saying to his staff, "make the *Sun* interesting! The people will not read dull, poky, porous stuff; hoot it out of the place." Make your church interesting, and people will come to it; and what is still more to the purpose, they will be profited by their coming.

Make your church vital! You are not dealing mainly with Rehoboam and Jeroboam, who are safely dead and buried. You are not concerned chiefly with the mummies of Egypt which Moses may have seen when he was an unwilling resident of the Nile Delta. You are dealing with men and women, young men and maidens, boys and girls, who are more or less alive. You are set to make them alive at more points, alive on higher levels, alive in more interesting and worthy ways. You are the servant and follower of Him who said, touching His own fundamental purpose, "I am come that they might have life, and that they might have it more abundantly." Whatever else it may or may not be, the church which bears His name must be vital.

You cannot have a congregation of intelligent twentieth-century Americans on their toes over some skilful defense of a particular mode of baptism or

over some particular theory of verbal inspiration. You cannot send "a thrill of life along their keels" or "launch them out into the deep" by warming up some old doctrinal squabble which may have caused men to grow red in the face in the time of Athanasius. You cannot stir them to action by brandishing before their eyes the moral shortcomings of the Hivites or the Girgashites. Their reaction to such appeals will never be such as to break out the ends of the pews.

But the sorrows and struggles which those people are undergoing now, the duties and temptations which they are facing now, the opportunities and high privileges which lie before them now in this intricate and challenging modern life of ours—all that, ennobled, enriched, and glorified by being shot through with the truth and grace of the Gospel of the Son of God, will bring them out of their chambers, rejoicing as strong men to run a race. Make your church vital!

Make your church religious! This might seem to go without saying. Alas! would that it did! There are churches—you have seen them, and I have seen them—which do not, by the sort of service they of-

fer, make men aware of their souls, aware of God, aware of their high privilege in Him and of their capacity to wear His likeness. In those dead-and-alive churches there is not, as men used to say of the service conducted in London by Frederick Denison Maurice, "the sense of something which is not of this world." The whole atmosphere of the place is of the earth earthy, and the poor attendants at that church seem to be buried in it, beyond the hope of a resurrection.

Let me quote you a single paragraph from a recent, popular, and widely read novel! The man who is speaking is a soldier who has come back from the Great War, wounded and maimed for the rest of his days. He is blurting out to his chum what he feels in the depths of his own soul.

"What the world needs is the old God! 'Man cannot live by bread alone,' the churches tell him; but the man says, 'I am living on bread alone, and I am thriving on it.' Yet away down in the crypt and abyss of every man's soul is a hunger and a craving for other food than this earthly stuff. And the churches instead of reaching down to him what he wants, invite him to dancing, and picture shows, and 'you're a jolly good fellow,' and 'religion is a

jolly fine thing and no spoil-sport,' and all that sort of latter-day tendency. Damn it"—I am quoting the soldier, and I must use the words he used—"Damn it, the man can get all that outside of the churches and get it better. He wants light. He wants God. The preachers call it 'making religion a living thing in the lives of the people.' 'Lift up your hearts to God,' they say; but there is no God there, that a plain man can understand, to be lifted up to."

The church above all else is a place to dispense religion. It is a place of prayer. It is the House of God. It is the Gate of Heaven. It is the high office of the church, through its appointed services of worship, to lift men into the sense of kinship with the Eternal, into a feeling of coöperation with their Maker, into the joy of participation in an august, spiritual enterprise where God, the Father, is above all and through all and in them all. To know, to do, and to enjoy all this, is to be religious.

Make your church interesting! Make your church vital! Make your church religious! The Lord will add daily to that church, people who are being saved.

CHAPTER VI

HIS PERSONAL TOUCH

THE modern minister is in danger of losing his sense of perspective. He sometimes sees things near as if they were remote, and that which is afar off as if it were within arm's length. He sometimes turns his spy-glass end for end, so that the great things appear small; they shrivel up until they all but disappear.

We suffer from the idolatry of mere size. If a man can build a tabernacle ten times as big as Noah's Ark and fill it by fair means or otherwise with fifteen thousand gaping people, he is heralded abroad as a great apostle of the faith. If some man can make a showing in figures, which look like the statement of the value of a thousand dollars gold in German marks at the close of the Great War, touching his spiritual achievements, he is supposed in certain quarters to be the greatest spiritual leader since the days of Paul. We have attached to "the

Book of Numbers" a significance which neither the Higher Critics nor the Fundamentalists ever anticipated.

We suffer also from the idolatry of mere speed. We find silly people who have an idea that because we can travel sixty miles an hour on our railroads, or in our automobiles, we must be ten times as civilized as were those simple-hearted folk who traveled six miles an hour in old-fashioned stage-coaches or with horse and buggy. If we can travel two hundred and fifty miles an hour in an aëroplane, we shall be forty times as well off as they were.

That is all they know. They have not sense enough to recognize the fact that the speed of the machine is altogether secondary. The main question is: "Where are we going? What will we do when we get there? What will be the final effect of our mode of travel upon the spiritual values involved?" When we measure our present mode of life with that yard-stick, we do not feel like throwing up our hats.

There are certain values (and those the most important) which cannot be weighed on hay-scales nor measured off with a surveyor's chain. There

are certain processes which refuse to be hurried. They take their time, as expressions of the general method of Him with whom a thousand years are as one day. A century ago men went from New York to Chicago by stage-coach in ten days. Twenty-five years ago the express-trains on the New York Central were doing it in twenty-four hours. The Twentieth Century Limited does it to-day in twenty hours. The aëroplane does it in six.

Meanwhile, the corn in the corn-fields, through which the Twentieth Century Limited runs and over which the aëroplane soars, does not grow any faster than it did when Pharaoh saw the seven fat ears growing by the banks of the Nile. The baby boy, who is sometimes carried on the Limited, takes just as long to develop his first tooth as did that babe which slept in the ark of bulrushes. The things which are vital, the things which are not made wholesale by whirling machinery, grow; and growth takes time.

I speak of this because many a minister, when he enters a community, is not content to sow good seed in good soil well prepared, and then wake and sleep, night and day, allowing the seed to grow, he

knows not how. He must achieve a large, glittering success right off by filling his church to the doors and by having everybody in town talking about it. He must do this to the end that he may be written up in those foolish phrases which have invaded even the place of worship, as a "live wire," a "good mixer," a man who is "right there with the goods," a man who can "sell religion" to the community.

In the long run, the minister who achieves the largest real success in any community will be the man who preaches the best Gospel and lives the best life. But that takes time. It cannot be done overnight, nor by a week from next Sunday. And because "strait is the gate, narrow is the way," and long is the road, which leads to that sort of worthy achievement, there are thieves and robbers who undertake to climb up some other way.

These men know that those methods of instruction and persuasion, moral appeal and spiritual renewal, described, honored, and blessed here on the pages of the New Testament, are exceedingly slow in getting results. They want something brisker and more up to date. They know that a liberal supply of printers' ink splashed upon a community in startling, sensational advertising, and the putting

on of a moving-picture show for the Sunday evening service, where stirring scenes come hot from the reel, will fill the church at once. They choose, therefore, the way of least resistance. They do it, strangely enough, in the name of Him who said, "If any man would be my disciple, let him deny himself and take up his cross and follow." The Christian way, as it lies outlined here in the four gospels, is anything but "the line of least resistance."

I have heard ministers maintain, with a measure of plausibility, that there are moving-picture shows in the churches on Sunday nights which are distinctly religious, which are clearly efficacious in the creation and culture of Christian impulse. I have never seen any such. I have heard about them, and I have been told repeatedly that there was one over in the next county-seat. But when I reached that place and made inquiry, the people there told me that they had never seen such a service either, but that they were informed that there was one some forty or fifty miles further on.

Of this one thing, I am sure. When I ride through the streets of our cities and towns, or when I scan the amusement columns of the daily papers, this

pleasure-loving age of ours does not seem to be in such sore need of more moving-picture shows that the Christian church should go into the moving-picture business in order to meet such alleged need. Six days the movies labor and do their work; the seventh day is the Sabbath of the Lord, our God. In it let them rest, if they will, that their man-servants and their maid-servants also may rest, and that the people may rest from that sort of diversion. The people get enough of the movies during the other six days; we are here to give them something better on Sunday!

Several years ago in Battell Chapel at Yale University, Dr. Albert P. Fitch preached a stirring sermon on the folly of the man who wastes those opportunities which are his during the four precious years of college training. He referred to the fact that some college students of his own acquaintance were accustomed to go to the movies twice every day, in order to be sure of seeing all the reels which were brought to town. He then characterized such a use of time by college students as he naturally would.

When the service was over, my good friend and neighbor, the late Williston Walker, happened to

be walking out just behind two members of the junior class in Yale. One of them said to the other, "What did you think of what Dr. Fitch said about the movies?"

"Aw," replied the other, "it was all rot! He is an old stiff!"

"No," the first man said, "I did not feel just that way about it. I think that twice a day *is* too much. After this I am only going once a day."

And on that high level of moral determination, he walked out, blessed and benefited by the hour of worship in Battell Chapel! In the face of that mood, which I fear is not altogether uncommon, the church of the living God has something better to do on Sunday night than to make its futile contribution to a further supply of moving-picture shows.

Now if that swift, cheap, and easy success, which is not worth the candle, does not satisfy the demands of our ministry, how shall some worthy form of success in ministering to the needs of a community be gained? There are many lines to be followed here, because "there are diversities of operations by the same Spirit." I wish in this chapter to name

and to exalt just one. In my judgment the best thing that the minister of Jesus Christ can do in these hurried, troubled times is to be in the fullest sense of the word a shepherd.

When Charles E. Jefferson, of the Broadway Tabernacle, New York, gave his lectures on preaching at Bangor Theological Seminary, he began the first one with these words: "Of all the titles which have been minted for the envoys of the Son of God, that of 'the shepherd' is the most popular, the most beautiful, and the most ample. Bishop, presbyter, preacher, priest, clergyman, rector, parson, minister—all of these have been long in use, but not one of them is so satisfying or sufficient as 'shepherd.'" The other titles have certain limitations, and some of them have come to have unpleasant historical association; "but when we come to 'shepherd,' we reach a title without spot or wrinkle or any such thing."

It was the figure used by the Master Himself in one of the loveliest descriptions He gave of His own work and of ours. "He that entereth not by the door into the sheepfold, but climbeth up some other way, is a thief and a robber. He that entereth by the door is the shepherd of the sheep. The sheep

hear his voice, and he calleth his sheep by name and leadeth them out. He goeth before them, and the sheep follow him, for they know his voice. The good shepherd giveth his life for the sheep."

If we could take those words and write them into the commission of every young minister for all time, and cause them to be inscribed between the lines of his certificate of ordination, and photograph them upon the tables of his heart, where they would be known and read of all men, and have them embedded in the secret places of each man's soul, we would feel that we had done well as a faculty of divinity appointed to train men for spiritual leadership.

Now there are three things which the good shepherd must do for the sheep.

First, he must find them. In the vanity of their minds, there are ministers who have an idea that if notices are inserted in all the daily papers that sheep will be fed at 11 A. M. and at 7:30 P. M. in the Church on the Corner, all the hungry, needy sheep in town will be on hand to receive their fodder in due season. The simplicity of their faith is such that it goes even further. They believe that if

there are people in that community whose general appearance and ordinary conduct would warrant the census-taker in enrolling them as goats, they too will be present to be transformed by the renewing of their minds, and by partaking freely of the heavenly manna in eloquent sermons, into well behaved, promising members of the flock.

One would suppose that sufficient experiments had already been made along that line to convince even the wayfaring man and the fool that this expectation is unwarranted. "I am sent," Jesus said (and you can hear the note of sympathy in His voice), "to the lost sheep of the house of Israel." The lost sheep were not there when the food was spread out in goodly abundance before the faithful. They were "out on the mountains wild and bare, away from the tender shepherd's care." And so "the good shepherd," who was not "a hireling," went out where the sheep were.

What a picture Jesus drew of that action! "What man of you having a hundred sheep, if he lose one, doth not leave the ninety and nine and go after that which is lost *until he finds it?* When he finds it, he lays it on his shoulders and brings it home rejoicing, saying to his friends and neighbors, 'Re-

joice with me, I have found my sheep that was lost.' "

The good shepherd is not content merely to stand in his pulpit preaching to the converted. He leaves the ninety and nine good people who go to prayer-meeting and contribute regularly to foreign missions, who ask a blessing at the table and have family prayers every day, and goes out after that lost sheep "until he finds it" and brings it in on his own shoulders. How splendid it would be if every ordained clergyman on earth could be photographed more often in that particular action! We should see the kingdom of God coming with power.

"Go to the *lost* sheep of the house of Israel," the Master said when He commissioned the Twelve. Go and say it to them with deeds! This is what the great Hindu poet Tagore said not long ago in a letter to a young clergyman who had just arrived in India as a missionary: "Do not be forever just preaching your doctrine, but give yourself in kindly service. Your object is to win men to Christ. This is accomplished mainly by friendliness and self-sacrifice. Preaching is not sacrifice. It may easily be a form of self-indulgence more dangerous than any material luxury. You will be tempted to think

that you have been doing your duty, when you were merely talking about it. The best preaching of all is to be found in doing good." The good shepherd must find the lost sheep by friendly, personal interest and by his unselfish devotion to their needs.

In the second place, he must know the sheep. "He calleth his own sheep by name." He could not call them by name without knowing their names. In order to know their names, and the particular set of interests, capacities, needs which go with each name, he must put himself in personal relations with every member of the flock.

I am aware that some ministers, who have gone over bag and baggage to the wholesale, machine-like methods of doing the Lord's work, speak scornfully of the whole habit of pastoral calling. "The day for it has gone," they say. "Cut it out! The up-to-date preacher has no time to go about ringing people's door-bells. It is poor business to fasten a five-thousand-dollar man to a fifty-cent job and set him down to the menial task of listening to the petty troubles of the obscure."

But my mind goes back to "that Other Minister" who called himself "the Good Shepherd." He called

His sheep by name, and led them out, and they followed Him, for they knew His voice. How can the shepherd speak with that accent of sympathetic understanding which means so much, and call the people by name, unless he has sought them out one by one? That eloquent son of thunder will never learn people's names and their more intimate needs merely by pouring out upon fifteen hundred of them at once the vials of his oratory. He cannot stand on a platform or in a high pulpit and, merely by blowing a bugle-blast through his silver trumpet, learn the names, the doubts, the fears, and the trials of these people to whom he is called to minister.

The slapdash, hit-or-miss, helter-skelter method, in which some misguided, lazy, selfish ministers are vainly trying to do their work as shepherds, is not only a flat denial of their consecration; it is also hopelessly ineffective. Go to the doctor, thou sluggard; consider his ways, and be wise! The physician knows the power of the personal touch and the necessity for it. He does not deal with men in crowds. "One patient at a time is the rule in all hospitals," as one busy pastor in New York City has pointed out. "Each patient has his own chart at the head of his bed. His temperature, his pulse-

beats, his respiration, are all carefully noted hour by hour. He has his own diet, his special remedies, his particular kind of nursing prescribed for him as an individual. It is this sleepless vigilance, this minute observation, this delicate accuracy of treatment for the individual man, which has filled the modern world with miracles and given the physicians of the body their unparalleled prestige." Does any man here in his self-conceit think that in his more difficult, august cure of souls he can succeed by offhand, miscellaneous methods? He too will have to call his patients by name.

It is a quiet, obscure type of effort. It does not get a man's name and picture and words on the front page of the newspapers as would some stirring deliverance on the political or industrial situation, framed up and uttered after the manner of Edmund Burke impeaching Warren Hastings, or Daniel Webster replying to Hayne. It is not as exciting as the discussion of Einstein's theory of relativity, or Eugene Debs's contribution to social reconstruction, in the presence of a wondering and awestruck multitude. To sit down and persuade one bad boy to obey his conscience and his mother and his Lord, seems indescribably petty to some Demos-

thenes who has all but raised the roof with his eloquence. But when the books are opened, those accurate, trustworthy books which outrank all the newspapers on earth in presenting facts which count, the work of the shepherd will make much the better showing.

There are men suffering from moral astigmatism who maintain that all this may be well enough for some little rural parish at Gopher Prairie, but for the city preacher the very idea of calling upon people one by one in their homes and in their places of employ is preposterous. Yet the city people need it even more than people in the country. The young man or the young woman in the city is in peculiar danger of being lost in the crowd. Broadway and Fifth Avenue are lonesome places, more lonesome by far than North Dakota or Idaho, if you don't know anybody.

Here is Henry Sloane Coffin, for twenty-one years pastor of the Madison Avenue Presbyterian Church, New York. He comes from a family of wealth and social standing. He is a graduate of Yale College and of Union Theological Seminary, and he studied at Edinburgh and at Marburg. He is

a preacher of exceptional ability—strong, sensible, spiritually helpful—one of the very best preachers who come to the Yale pulpit. His church was well organized, and he had a strong staff of paid assistants—three men who were ordained clergymen and ten women employed as parish visitors.

If any minister could afford to slight and disparage pastoral calling, Henry Sloane Coffin was such a minister. He told me himself, when he was a guest in my home, that a thousand calls a year was his minimum, and that he often exceeded it. He went to the homes of the rich, and he went to the homes of the poor in the most crowded tenement-house district in New York City, which is only three or four blocks from that church, calling his sheep by name. And that is one reason—it is not the only reason—why the Madison Avenue Presbyterian Church is regarded by many competent judges as the most thoroughly alive Protestant church on the island of Manhattan.

You cannot even preach to people, with that measure of helpfulness which every honest minister craves, unless you know them as individuals. If you will go to them and let them talk to you five afternoons in the week, you will know better how

to talk to them when they come to church on Sunday. You cannot pray for them with efficacy unless you know them and know their needs. If a man does not love to speak with men whom he has seen, how can he speak on their behalf with God, whom he has not seen?

"Your visit has been such a comfort to me," a man said to me once as I got up to go after making a pastoral call. I had not said much of anything. You could have written it all on a postal-card. But I sat there fifteen or twenty minutes, silent, sympathetic, prayerful, as he talked to me about his doubts and his fears, his needs and his hopes. And not out of my mouth, but out of a mouth unseen, came those great words by which men live. They furnished bread enough and to spare. The shepherd must know the sheep. Give the people a chance to talk to you, if you would know how to talk to them when you preach, and what to say to God about them when you pray.

In the third place, the good shepherd must feed the sheep. The shepherd Psalm has been for centuries the favorite Psalm. "The Lord is my shepherd, I shall not want. He maketh me to lie down

in green pastures; he leadeth me beside the still waters; he prepareth a table before me." The loveliest solo in the Oratorio of the Messiah is the one which begins: "He shall feed his flock like a shepherd. He shall gather the lambs with his arm, and carry them in his bosom." The most complete of all the New Testament benedictions is the one which says, "May the God of peace, who brought again from the dead our Lord Jesus, that great shepherd of the sheep, make you perfect in every good work to do his will."

When you undertake to feed the sheep, you will discover that much of that work also will have to be done by hand. Many of the sheep, which are literally starving to death, will not be there when you spread before a waiting congregation the undeniably good things which you have for them in your sermons. You will have to go where they are, and take with you that particular form of food which is best adapted to their disordered condition, the food which you, by virtue of the intimate, personal relations you have come to sustain to those needs, can best induce them to take.

You can feed many lives by your preaching, if you learn how to preach. The hungry sheep come to

some churches and look up and are not fed because the man in the pulpit has never taken the trouble to learn how to preach. He may have a wrong idea as to what the sermon is. "The curse of the pulpit," some one has said, "is the superstition that a sermon is a work of art and not a piece of bread."

Know your Bibles, the Old Testament and the New, the content of them, the meaning of them, the sound interpretation and application of what is to be found there! Know your church history, that you may have some large and just understanding as to how the religious impulse has developed and found expression in worship, in organization, and in personal conviction! Learn your systematic theology, that you may know how the main claims of our Christian faith are grounded in reason and experience. Know the philosophy of religion and the psychology of religion, the best methods of Christian nurture and of personal evangelism, the spiritual content of the best to be found in literature! Learn all of these things that you may gain an abundant supply of the material to be utilized according to the finest technique you can acquire in your homiletic efforts. Then when you enter your pulpit there will be some hope that

you will not be there as one who beats the air and bores the patient people. You will be there as one who feeds his hearers with the meat which perisheth not, but endureth unto everlasting life.

You are undertaking the hardest task to which any human being can be called. I was a pastor for twenty-two years, and I have been a member of the faculty of Yale University for the last sixteen. I know something about the way of the campus and about the ways of the parish. I have been in close touch with lawyers, doctors, engineers, merchants, manufacturers, bankers. The faithful minister works harder than any other man in the community. The nature of his work is such that it takes it out of him not by inches but by cubic yards. In no poetic sense, but in downright, literal fashion, "the good shepherd lays down his life for the sheep." But if you do your work well, the rewards which come to you will be richer, sweeter, and more enduring than the rewards which attach to any other vocation known to the mind of man.

CHAPTER VII

THE MINISTER AMONG MEN

WE are told that recent surveys have shown that in the average attendance at our Protestant churches in this country, the women outnumber the men by some three millions. We have reason to be concerned about that preponderance. If we do not succeed in making more potent the appeal of our common Christianity to the masculine element in many communities, there will not be men enough in heaven to sing bass, when "the Song of Moses and the Lamb" is rendered by the redeemed before the Great White Throne.

It is a matter of common observation that in most congregations the women outnumber the men. There are places where our noble sex does not find itself in the minority. At prize-fights, in the penitentiaries (and in former days at the rum-shops), the men in evidence entirely overshadow the women. But in services of worship the proportion of men is disappointing.

How far is this due to the fact that the minister has not always shown himself "a man among men"? He has sometimes spent his forenoons with his books and his afternoons with the women and children of the parish in his pastoral work, with no adequate provision for personal contacts with the men of the community. In his preaching and in his own make-up, he has sometimes given undue prominence to those aspects of Christian conduct which enlist the feminine interest more readily than they do the interest of the other sex. He has opened the door for that impudent classification which every healthy minister resents—"men, women, and clergymen."

How much it means that in the apostle's letter to that colony of Roman citizens at Philippi, the One who counted it not a prize to be grasped to be on an equality with God "was found in fashion as a man!" How it exalts the high privilege and the exacting responsibilities which go with "being found in fashion as a man!" Have we allowed the religion which bears His name to be feminized?

We are bound to admit that the quality of church life in many communities lays us open to that

charge. The two moral ideals most steadily and conspicuously urged upon people have been the avoidance of the coarse sins of the flesh, drunkenness, licentiousness, and the like, on the one hand, and the practice of kindliness and charity on the other. These qualities are wholesome and useful, but they are feminine rather than masculine virtues. They come more easily to the feminine side of the house, and they leave out the more robust aspects of right living which make a more potent appeal to the average man.

The note of justice is deeper and more fundamental than the note of pity. The pleasant habit of generosity, if it is to have value, must be based upon the underlying practice of justice. We may think of certain handsome benefactions made by very rich men to the cause of education, of religion, of philanthropy, which have not made any profound appeal either to the moral imagination or to the sense of gratitude of people generally, because of the feeling that there may have been a certain lack of economic justice in the methods by which those large fortunes were accumulated. The sense of pity is stronger and more general among women than it is among men, but the man's moral

nature reacts more powerfully to the demand for justice. Have we as ministers been at fault at that point in presenting the claims of the Christian Gospel?

We well may ask as to whether Jesus of Nazareth has not been feminized in the popular conception of Him. In that letter to the Philippians, "he was found in fashion as a man." How about our conventional ecclesiastical art? Here he is usually pictured with a soft, gentle, kindly face, with long hair, with the flowing garments of the Orient, more suggestive of a woman's skirts than of a man's attire under these Western skies. How far does the ordinary portrayal of the Son of Man in stained glass windows, in mural paintings, in word pictures, produce in the minds of young men and boys the impression of a vigorous, heroic type of manliness which Jesus did really exhibit?

We do Him wrong when we exclude from His nature everything but gentleness. He rebuked the hypocritical church leaders of His day right to their faces in words so stern that a pastor to-day hesitates about reading them from his pulpit as a Scripture lesson. Jesus hewed to the line. He called Herod, a corrupt political official, "that fox," when

he knew it might some day cost Him His life. He told the rich man who was filling big barns with things to eat and drink and be merry over, to the detriment of his spiritual life, that he was a "fool." He told the most powerful religious party of his day that there was more chance for publicans and harlots in the Day of Judgment than there would be for some of them. He spoke out man-fashion on behalf of righteousness.

He drove the dishonest traders and money-changers out of the temple with a whip of small cords, that His Father's house might be once more "a house of prayer." It requires considerable moral courage and manly vigor to drive a lot of rascals out of a place where they are making money.

The good shepherd (contrasting His own method of action with that of the hireling, who sees the wolf coming and flees, leaving the sheep to their fate) "lays down his life for the sheep." He does not die in his bed with every possible comfort and a trained nurse at his side; he dies on the field in heroic and bloody action, fighting the wolf. The good shepherd dies at the front combating those forces of evil which threaten the welfare of the sheep committed to his care.

I have seen well nigh half of the side of a church taken up with a magnificent stained glass window showing the Master leading His flock like a shepherd, gathering the lambs in his bosom and gently guiding those that were with young. All this is beautiful, touching, significant! Let men everywhere look upon that aspect of His matchless life to their profit!

But as a companion piece, could we not have the other side of that church enriched with another magnificent stained glass window showing us the shepherd "out on the mountains, wild and bare," in a heroic effort to find and bring back the sheep that was lost, or portraying him in his chivalrous action of laying down his life in repelling the attack of the wolves? I fancy that the eyes of the boys and of all the men under fifty would be found more often resting upon the latter portrayal of the One who "was found in fashion as a man."

He was the Perfect, the Typal, the Representative man, the Son of Man, the Heir and Embodiment of that that is manly! In his preaching, and still more in his life and conduct, the minister of Christ cannot afford to have that fact obscured.

The minister is there in the community to be, in the best and fullest sense possible to a man of his size and quality, "a man among men."

We have sometimes pictured heaven in such a way as to produce a revulsion of feeling in an audience of men. Imagine a lot of upstanding American business men being interested in going to a place where their main occupation would be singing halleluiahs and playing endlessly upon harps! They would not want to go. Very few men play upon musical instruments of any kind, and many of them do not sing. And harps! If it were trombones or pipe-organs, there would be more of a response.

I have not the slightest conception as to what the redeemed will be doing through all the unending years in that unseen world. But I am sure that the expression of their life will have a wider range than that suggested by harps and halleluiahs! There will be something more alluring to the minds of men.

The true minister of Christ will strive to broaden, in the minds of his men, the scope of moral idealism. It means something vaster, richer, more challenging than the mere avoidance of those coarse

sins of the flesh which speedily wreck any life. It means bringing all these human interests, business and politics, recreation and education, under the rule of intelligent purpose and moral consecration. It means the spiritual recovery of all the kingdoms of this world that they may qualify as component parts of the Kingdom of God and of His Christ. If we can help men to see what the religion of Christ really involves in His plans for personal and social redemption, in this many-sided human life, they will feel instantly that it is "a man's job." The fullest measure of manly courage and vigor, as well as an abundant supply of womanly tenderness and self-sacrifice, will be needed for the realization of the divine purpose.

There are Christian duties which come distinctively in men's sizes. It is for the Christian church to take an aggressive attitude toward the evils of the community and carry the war into the enemy's country. In the attack it makes upon the whole disreputable business of the bootlegger, upon gambling dens, upon what is distinctively known as "the social evil," upon municipal corruption, graft and civic inefficiency, upon the unregulated greed which lifts its ugly head in the field of commerce, upon

economic injustice in the world of industry, upon all the strongly intrenched evils of the community —in all this the men of our churches must of necessity take the right of the line and bear the brunt of the battle. When a minister utters a clarion call for Christian action along these lines, he will find his men making a more resolute response than would be forthcoming for any less aggressive program.

May it not be that we have fished too near the shore, catching minnows of moral satisfaction, when larger and more important victories were within our reach? Launch out into the deep and let down your nets for a draft! Launch out prepared to do business in great waters! The men of your congregation will say, as the six men said to Peter that night at the Sea of Galilee, "We also go with thee." When morning comes, the One, who was found in fashion as a man, will be standing on the shore again, rejoicing in that he has seen Satan falling like lightning from his place of power.

The wise minister will naturally use his men to the fullest possible extent in the activities of the church. They will serve as trustees, deacons, ves-

trymen, clerks, treasurers, and ushers. He may well have two different sets of ushers for the morning and the evening service, in order to enlist a larger number of his men in some form of active service. He will secure a larger number of intelligent, forceful men to teach in his church school. There comes a time when every boy thinks that he knows more about life and its implications than all the women on earth put together. He needs in that period of his development, the steady, potent influence of some Christian man, fine, true, strong, who has experienced in his personal life all that the boy is encountering for the first time and a great deal more besides. It will be good for the boys to have such teachers; and the reflex influence upon the men themselves will be more precious than rubies.

The wise minister may utilize some special organization for men, a brotherhood, or a men's league. Such an organization promotes fellowship among men on the religious side. They know each other in business, in the lodge, in the clubs; let them learn to think and to act together in the life of the church! It is good for the younger men to know the older men and vice versa. It is good for rich men and poor men to meet together, not as

providers and recipients of bounty, but on the level, as members of a Christian brotherhood. It is good for a college-trained man to be brought into friendly personal contact with men from the labor-unions who have taken their degrees in the University of Hard Knocks where the college colors are black and blue. All this makes for a richer and a more complete type of fellowship.

At the meetings of these brotherhoods, subjects of special interest to men can be discussed. The concerted action of those men in lining up the moral forces of the community against some evil, or in support of some well considered plan for community betterment, can be secured. The practical methods of men of affairs can be introduced into the work of enlarging the benevolent contributions of the church. The better publicity to be given to the services of the church can be worked out by men skilled in the fine art of judicious advertising. The sense of responsibility in the field of personal evangelism, where men undertake to bring their fellow-men into active Christian life, can be deepened and strengthened.

In some churches we find an organization of men which has made itself responsible for a more effi-

cient evening service. It arranges for occasional speakers from the outside to supplement the work of the regular pastor. It plans for and provides special music, sometimes a splendid men's chorus. It develops a more efficient body of ushers and, without any officious display, secures a larger measure of pleasant social contacts between the men of that congregation and the strangers who may be attracted. It follows up the new impulses awakened by the service itself in such a way as to bring about the permanent enlistment of many of those new men in the life and work of the church.

Jesus sent out twelve apostles; they were highly trained, ordained leaders in the Christian movement. The whole world knows the names of The Twelve. But he "appointed other seventy also and sent them, two by two." They were all laymen, and no one knows the name of any one of them. But their work was so significant that when they returned "Jesus exulted in spirit" over what had been accomplished.

The minister, busy though he is seven days in the week, will find time (for limited periods, it may be) to conduct men's Bible classes. Here the men

have a chance to talk back, to raise objections, to argue the point in a manner which may be full of interest and fruitful of results! Here in this give and take, this interchange of thought and conviction, this beat and play of mind upon mind, heart upon heart, there will come that more competent interpretation of the Scriptures, that wiser and more thorough application of Christian principles to present-day social, industrial, and political conditions, that framing up of a more valid and reliable philosophy of life, which the wisest and best of ministers can never quite secure where they stand aloof in the pulpit with all the laymen sitting silent (and sometimes, alas! unresponsive) in their pews.

"I am for men!" Henry George used to say by word and by deed. Whether we agree or disagree with some of his economic theories, we are bound to say that in the spirit he showed, and in the humane service he sought to render to those who were being worsted in the struggle of life, he made good his claim. He was "for men"—as every minister of Christ had best be, every day in the year and in all the wise and good ways that he can devise.

By this broader interpretation of church life and

of Christian activity, the minister who is "a man among men" will achieve those high ends. He will attach the men of his congregation more strongly and heartily to the church of Christ. He will aid in developing in every one of them a more robust type of Christian character by relating religion to the wider range of interests and values. He will impress the outside world with the fact that religion is manifestly a man's affair, as well as one of the most vital interests in a true woman's life. He will do his bit in saving our Christian ideals from being feminized.

Let this good work go on under the competent leadership of manly ministers, "until we all come in the unity of the faith and of the knowledge of the Son of God, unto perfect manhood, unto the measure of the stature of the fullness of Christ!"

CHAPTER VIII

THE MINISTER WITH THE CHILDREN

JESUS was speaking to His disciples about establishing the Kingdom of God on earth. "He took a child and set him in the midst. Of such is the kingdom of heaven!" He said. Here is the raw material out of which that kingdom is to be built! Here is your main line of approach! Here in this open-minded, trustful attitude is the mood in which men come to the Father. "Except ye become as little children, ye shall in no wise enter the kingdom." In the person and bearing of the child, we find that which is central and fundamental.

The leading divinity schools have departments of religious education, to train men who expect to serve as directors of church schools, and to acquaint pastors with better methods of Christian nurture. This effort to make the educational side of our church life more effective is altogether wholesome. The experts may overdo it occasionally in

their glib use of the *patois* of their profession, allowing such words as "adolescence," "functioning," "stimuli," "inferiority complexes," "inordinate phenomena," to fall from their lips in a steady stream, as if such phrases were the bread and meat of the business. But we are thankful that this interest has been taken up in a thoroughgoing way, that the pedagogical principles involved in the process of Christian nurture are being emphasized. It promises better spiritual results among our boys and girls than those secured by the haphazard methods in many Sunday-schools half a century ago.

The church school is not a minor interest, a kind of side-show entirely subservient to the performance in the main tent where the adults are found. The church which pays five thousand dollars a year for a high-priced quartet to sing the praise of God to grown-ups, and then pays five hundred dollars a year for its Sunday-school supplies, with no trained director for that work of Christian nurture, has no proper sense of perspective. It fails to see things in their true proportions.

Here in childhood is the impressionable period —minds and hearts like wax to receive and like

granite to retain! Here is the decisive period; where boys and girls pass through certain crucial years without making definite decisions for Christian life, it becomes more and more difficult to secure those decisions in later years.

The Roman Catholic Church, having been engaged so long in the business of making Christians as to know what it is about, centers its efforts upon the child. This church carries a burden of formalism and of what would be to many of us an impossible theology, but it grows and thrives, not by the conversion of ungodly adults, but by the careful, insistent training of its own children. Go to the Pope, thou sluggard in the work of Christian nurture; consider his ways and be wise!

We must admit that for fifty years the work of the Sunday-school as an educational institution, or as a recruiting agency for the church, has been disappointing. The Sunday-school has accomplished a great deal of good, but the possibilities are so tremendous that all men feel that it should have accomplished much more. In these recent years it has been harshly criticized by many and openly scorned

by some, yet, with all this, it has been studied as never before in the history of the church. There lies our hope.

The defects of many church schools are instantly apparent. Some of them have no suitable place to meet. All grades and ages carry on their work in one large room, the vestry of the church, or, in rural communities, "the main auditorium," as it is irreverently called. This is on a par with "the little red school-house" where all grades of pupils from the primary up to high-school age meet in the same room, recite to the same teacher, and carry on such study as they do carry on, to the perpetual accompaniment of hasty recitations in subjects as far removed from the topic to which they are giving attention as Dan is from Beersheba. How can the work of education be done under such a handicap?

Many church schools have no proper equipment, no tables, no blackboards, no maps! Imagine a public school teacher undertaking to teach history or geography without maps or blackboards! The teaching of religion in any adequate way is a task still more difficult!

The Sunday-school teacher is hindered by the irregular attendance of his class. Some of them

come from non-Christian homes—they come as they like. The whole burden of securing that regular attendance demanded for educational training rests upon the personal attractiveness of the teacher. In the public schools, the law touching compulsory education, together with the American habit of sending the children to school, secures a high average of regular attendance.

In the past, poorly planned lesson systems have made against efficiency. I am old enough to remember when there were no uniform lessons or standard lesson helps. Any class might select any passage of Scripture it chose and then go at it, hit or miss. The Berean Lessons and the International System of Lessons marked a real advance upon that haphazard method.

The International Lesson System undertook to cover all the more vital passages in the Old and New Testaments in its cycle of lessons stretched through seven years. But the selections were sometimes made in the interest of a mechanical plan, taking something from each one of the sixty-six books rather than upon a clear recognition of the needs of the pupils and the adaptation of the Scripture passage to those needs. The teacher of a class

of restless boys might have the story of Joseph or a parable of Jesus put into his hands for the work of the hour. In that event, he thanked God and took courage. He might have ten verses from Haggai or Zechariah. The good soldier of Jesus Christ who is commissioned to fight the battles of the Lord against the world, the flesh, and the devil in a class of growing boys, with such a weapon, is sorely handicapped.

The Sunday-school often relies upon an untrained teaching force. It is compelled to take what it can get. It must take those who are willing to do it or go without teachers. Some of them know enough about the Bible and about children to do their work well, but many of them do not. They try to make zeal take the place of intelligence. If a woman is to make a layer-cake or cook lobster à la Newburg, she wants a cook-book, but she may teach a Sunday-school class without ever having seen a book on child training, not to speak of her lack of knowledge in interpreting Scripture.

There has often been no suitable administrative head for the school. The man who is superintendent may be a man of good character, interested in children and willing to make a generous contribution

each year for the Christmas tree, but quite lacking in any real understanding of what it is all about. Imagine a high school under the leadership of a principal so meagerly trained!

How far can these defects be remedied? Some ministers build new churches. They can see to it that those churches are planned with reference to the educational interests of the parish. There can be one large assembly-room for the meeting of the whole school in its opening worship. This promotes *esprit de corps* and makes the worship more inspiring. Then for all the older boys and girls there will be small rooms to which the teachers may go with their classes.

If you find yourself compelled to use one room for the church school, then screens or curtains can be used to give some of the advantages of separate class-rooms. This will aid the teachers in making definite spiritual impressions upon the hearts of those whom they are set to lead. When we cannot have the very best, it is the part of wisdom to get the next best.

In the equipment of a large vestry, chairs may replace pews or settees, making it possible to group

the members of a class in a circle. Small tables can be used to serve as centers. Small blackboards and mounted maps, where larger wall-maps are not to be had, can be secured.

Rolls of honor for whole classes, as well as for individual pupils, will increase regularity in attendance. In many cases, a considerable measure of coöperation on the part of parents, who recognize the value of the religious purpose which the church has in mind for the children they love, can be enlisted. Watch the upper grades and concentrate your efforts upon them. Nothing so steadies the attendance of a class of small boys as the sight of a well sustained class of big boys. The spectacle is not without its influence upon classes of big girls.

The teaching force can be improved by having fewer teachers and better ones. The pastor can afford to save the best Christians in his church (excusing them from other obligations) for this more exacting service. Improve the teaching force you have by holding a teachers' training class for a limited period. You can impart to them better methods of biblical interpretation and of religious instruction for the molding of those young lives. You can in your preaching prepare them for such work

by your own better methods of biblical interpretation and religious instruction.

You can secure men and women of real ability for limited periods of teaching. If you ask some busy, forceful, intelligent Christian man to teach in your church school, he thinks at once that it will last until he is called to his reward. He will almost surely refuse. Ask him to take one book in the Bible—Luke, the Gospel of the Son of Man, Acts, the story of the early church; Samuel, the history of the rise of the Jewish kingdom—and teach it to a class of boys for four months. The fact that he can see a terminus ahead inclines him to accept that limited service. In my own pastorates, I constantly made use of these special teachers for the strengthening of our church school faculty. They were like the "visiting professors" in university circles.

The better administrative head of the church school will come by the employment of a competent director of religious education. The church which pays its organist, its sexton, the members of its choir, can afford to include in the budget the salary of a trained man to stand at the head of these educational activities. The best churches recognize that

fact, and the divinity schools can hardly meet the growing demand for this more competent service. There are young men of first-rate ability and character who do not intend to become preachers; they propose to make the task of directing religious education in the church schools a life-work. Such a man will be the best asset you will have on your staff.

Where a trained director of religious education is out of the question, you can secure better administrative ability for your school by bringing your own good judgment to bear upon the selection of the right man to be superintendent. You may have to get rid of an unsuitable man who holds that position. This can be done sometimes by asking him to take some other place in the work of the church. He might be "promoted" to the board of trustees.

You can aid the superintendent by lending him good books on the work of the church school, by friendly conferences with him upon the vital interests involved, by having him meet with the Sunday-school council (made up of the officers and the heads of the various departments, primary, junior, intermediate, and senior, with three or four of your finest teachers), where the problems of the school are carefully considered.

I shall not discuss the importance and value of graded lessons. All the leading denominations are providing well arranged programs for the instruction of the child. By this method the particular portions of Scripture are chosen and adapted to the age and the need of the various classes.

You will profit by an occasional survey of your church school. Find out how many of your Sunday-school teachers own a Bible dictionary! How many of them take a church paper! How many of them make a practice of calling on their pupils! How many of them read books on child training and the best methods of Christian nurture!

Find out the relative percentage of boys and girls in the lower and intermediate, and in the upper grades of your school! Why do more boys than girls drop out between the ages of fourteen and eighteen? How many boys and girls spend twelve years in your school without having made a definite decision to follow Christ? How many of those who come into the membership of the church from the Sunday-school are active Christians five years later?

Study your own concern and strive for more of the best type of "scientific management." You need not make it mechanical—you are not making steel

rails nor clothes-wringers—but make it more efficient. Men do it for a corruptible crown of success in life-insurance or in real estate or in advertising. You can afford to go them one better in well advised efforts put forth for the gaining of higher ends.

You will profit by an occasional survey of your own neighborhood. How many children of Sunday-school age who are not attending any church school are within walking distance of your church? What are their names, and where do they live? How can you organize those influences which will bring a promising percentage of them into your school? In the winning of a close city election, the contending parties take great pains to ascertain the names and the addresses of all the men and women of voting age in that city. They take steps to secure a complete registration, if possible, and to get out the entire vote. We can afford to make efforts equally resolute and systematic in working for the children of the vicinage.

You may well use a "Decision Day" to secure an open declaration of purpose from boys and girls old enough to take that step. The Decision Day has been severely criticized. It can be made mechanical

and perfunctory. It can be made objectionable, where emotional stimulus is applied wholesale with the idea of stampeding a whole school into the kingdom. But wisely used, it can be made a splendid instrument in securing that definite commitment of the individual life to Christ, toward which all the work of instruction and nurture has been looking.

How shall we do it? If you seek to induce the older boys and girls to unite with the church at Easter perhaps, it may well be taken up three months in advance. Go to those departments of your school where decisions are to be sought, and explain the meaning of "decision." I have found it good to have a well printed little card something like this:

(The name of the church)
I accept Jesus Christ as my Saviour.
I desire to be known as one of His followers.
I will strive to lead a Christian life.
Signed) . . . . . .

This is so simple that boys and girls from twelve years of age up will understand. You have there personal trust, the open confession of one's faith,

and the consecration of one's life to Christ. You will not use these terms, but that is what those simple phrases mean.

In dealing with children, studiously avoid such terms as "repentance," "regeneration," "consecration," "sanctification." Those are technical, scientific, theological terms. No man of sense would ask a thirsty harvest-hand if he would not like a cup of cold "H_2O." He would never think of asking a Western cowboy whether or not he was in the habit of drinking "spiritus frumenti." He would speak English; he would say "water" and "whisky." Speak English in dealing with people religiously!

The minister will ask the boys and girls who have reached the age where decisions may wisely be sought, to take the cards home and talk the matter over with their parents. You need the coöperation of the fathers and mothers, if they are Christians. If they are not, the child may not receive much help at home, but it will be a wholesome influence in that household to have the question of the personal dedication of one's life to Christ brought up and considered.

When the cards have been signed (as a goodly

number of them will be), give some personal attention to each one by a letter, or, better yet, by a personal talk with every child. You can meet those who are ready to be prepared for church membership, in a pastor's class. For six weeks or more you will meet them regularly for instruction. It will be like a confirmation class in one of the liturgical churches. The boys and girls will feel at once that they are brought into a new relation with the responsible head of their church, as they come week by week to meet you.

Make that half-hour as deeply impressive as it lies within your power, aided by the Holy Spirit, to make it. The instruction simple, clear-cut, vital! The whole tone of the exercise strong, hopeful, glad, such as will be fitting for those who are entering upon a new and high privilege! Your own heart bathed in prayer, and your mind possessed of an intelligent sympathy.

The minister will take up such questions as: What it means to be a Christian! What it means to join the church! How to use the Bible! How to pray! How to take communion! How we show that we are Christians, at home, in school, at play! He will be amazed to find how little even high-school boys

and girls know about the plain essentials of Christian faith and life.

He may arrange on cards printed for the purpose (each selection of Scripture designated as the lesson for a certain day in a given month) a series of Bible readings within the range of their interest. With my own boys and girls, I arranged such a series for daily reading for six months. The first two months on "The Story of Israel," taken from the Old Testament. The second two months on "The Story of Christ," taken from the four Gospels. The third two months on "The Story of the Early Church," taken from the Acts of the Apostles and the epistles. In that way the children come in touch with "the finest of the wheat," the best passages in the whole Bible.

In teaching them to pray, the minister may provide some simple prayers suited to their devotional life. Many of them have learned no prayers except, "Now I lay me down to sleep," and the Lord's Prayer. They need the stimulus and guidance of a wider liturgy. Here are several brief prayers which I composed and compiled (using phrases from well known liturgies, or from the Bible), for my own

children's class! I had them printed, giving each child a copy of these collects. The children learned them by heart and we used them in the pastor's class.

Our Heavenly Father, give us renewed power to overcome our faults. Give us a renewed spirit of kindliness toward all our fellow-beings. Give us a firmer faith in thee and in all the promises of thy holy word. Help us to follow those lines of thought, of feeling, and of action that shall bring us peace and honor. By thy Holy Spirit, guide us ever in the way that goeth upward, through Jesus Christ our Lord.

O Lord, we love thy house and the place where thine honor dwelleth. We love the atmosphere of reverence and the company of those who call upon thy name. Here in this hour of quiet, help us each one to listen for thy still small voice. Help us each one to look up with eyes of faith until we see thy face. Help us to feel the touch and impress of thy spirit on our inmost souls. So shall we go forth from this service enriched by the power of thy grace.

O Thou Giver of every good and perfect gift, send down upon our waiting hearts the blessing of thy grace. Make us conscious of thy presence here and of thine almighty power to minister to our good. Cleanse our hearts from all stain of evil purpose. Lift our aspirations high. Correct our wills, bringing them into harmony with thine

own perfect will for us. And by the help of thy Holy Spirit, may we use this hour to grow more like Jesus Christ, our Saviour.

O Thou God of all grace, forgive us for all our coldness of heart and our neglect of thy truth. Forgive us for all those deeds and words which have brought hurt and loss to other lives. Fill our hearts afresh with faith and hope and love, and teach our lips the law of kindness. Help us to bear ourselves toward others with the same respect that thou dost show toward all the interests of our lives. So shall we be more worthy to be called the children of thy care.

O God be merciful unto us and bless us. Cause thy face to shine upon us and be gracious unto us. Teach us not to lean upon our own understanding but to commit our ways unto thee that thou mayst direct our paths. Send out thy light and thy truth, that they may lead us, even unto thy holy hill and in the way of life everlasting.

O Thou who art our Friend, and our Father, who dost stand at every door and knock, we open our hearts to thee. Enter Thou in and possess our natures by the power of thy truth and grace. Break with us the bread of life that we may be made strong to walk in thy ways. Grant us the right to drink of the cup that thou drinkest and to be baptized with thy spirit. All this we ask for thy name's sake.

Amen.

The language is simple, almost all of it within the comprehension of a boy or girl who is preparing for church membership! The sentences are arranged in such a way as to make it easy to memorize and to use them! The spirit of these plain requests is, I trust, such that we may offer them all "in the name of Christ."

When boys and girls are received into the membership of the church, the pastor will strive to make it the best service of the year. He will have their names printed on the church calendar. It will be the first time that many of them will ever have seen their names in print. What a fine place to see their names in type for the first time!

If some of them are to be baptized, he will know the first name of each one and will not have to stop to inquire the name when he is about to administer that sacrament. He will choose the hymns and frame his brief communion address and his prayers at the Lord's Table, with special reference to the presence of those who are taking their "first communion." He will send a personal letter that week to every one of them, indicating his own joy in

the step that was taken and investing that experience with a still finer meaning. Children love to get letters; they read them and preserve them.

When this work has all been done with faithfulness, with care, and with sympathetic interest, it will be far removed from the hasty, pell-mell efforts of some "children's evangelist." Such a one may in careless, miscellaneous fashion say to a roomful of children: "How many of you love Jesus —hold up your hands! How many of you want to go to heaven—stand up! How many of you want to join the church—come forward!" Thoughtful parents turn away from that sort of thing with disgust. They utter a stout protest against having their children handled in any such fashion.

If care is taken, you can secure a fairly well-rounded Christian experience in terms of the child's life. It will have in it these vital elements: The turning away from wrong-doing as a program of life! The grateful acceptance of the Heavenly Father's forgiveness and love! The personal readiness to give one's life into the care and guidance of Christ as Saviour! The open confession of one's loyalty to Him! The honest purpose to make one's life match with his new attitude toward Him! In

very simple terms, is not that about what we mean by being Christians?

The minister can touch the lives of the children through the regular Sunday morning service of worship. He can let them know how much he enjoys having them there. While the choir is singing the anthem, he can quietly look over his congregation. It is a good preparation for the pastoral prayer. He will rise to it with added sympathy when he has just looked, even for a single instant, into some of those faces, thinking of the spiritual needs hidden away in those hearts.

In doing this, he will naturally notice the children who are at church. The young minister who cannot look clear across the largest church he is likely to have in the first twenty years of his work, and (without winking or even smiling) let Jack and Fanny see that he sees them, and is pleased to the ground that they are there, needs a new face. They will come to watch for his look of recognition.

He will have them in mind in selecting the hymns. In every service there should be one or two hymns so familiar that even the children will sing them. And children are not taken mainly by religious

jingles. In my own church we once asked six hundred boys and girls to prepare ballots indicating the hymns they liked best. The "Glory Song," "Brighten the Corner Where You Are," "Let a Little Sunshine in," and other similar ditties, were simply nowhere when we came to count the ballots. The three hymns which received the highest number of votes were "Nearer, My God, to Thee," "How Firm a Foundation," and "Onward, Christian Soldiers." Boys and girls like to sing the great hymns of the church.

All aside from his own need of praising the Lord, let the minister himself, as an example to his flock, sing always and heartily, as unto the Lord! Even though he sings off the key occasionally, let him do it! If several hundred other people are singing at the same time, it will not matter. "Make a joyful noise unto the Lord, all ye lands," was written especially for those of us who are not gifted with wonderful voices.

The minister will have the boys and girls in mind in selecting his Scripture lessons. There are outstanding passages in the four Gospels which ought to be read once a year in every church. There are great narratives in the Old Testament which

make potent appeal to young people. By a little judicious editing (let no man think that he must plod straight through every verse in a chapter because his text is located there), he can "rightly divide the word of truth." In this way those narratives of Abraham, of Jacob wrestling with the angel, of Joseph and his brothers, of Moses, Balaam, Samuel, David, Elijah, Job, Nehemiah, and Daniel, can be read to the interest and profit of any congregation. There was a minister once who "read in the book of the law of God distinctly, and gave the sense; and all the people were very attentive to hear him." Learn to do it!

The wise minister will have the children in mind when he offers the pastoral prayer. He will pray for boys and girls, for fathers and mothers, for the teachers in the public schools, for public officials, for soldiers, sailors, and policemen, for people who are sick, for the loved ones who are absent, for those who travel by land or by sea, for those who are tempted or discouraged or lonesome. All these interests touch the lives of children as well as the lives of the mature people. Much of our public prayer is too theological, too mystical, too remote to help the people for whom and with whom we are

praying. The minister's head and heart may be among the stars, but the feet of his language and the outstretched hand of his sympathy may well be close to the ground where the people are. Prayer can be made, not cold and formal, not dull and depressing, but vital and helpful to all who hear.

The minister can touch the children through his preaching, either by a brief sermon prepared especially for them, or by casting his regular sermon in simpler language and introducing into it many an illustration taken from the experiences of common life which boys and girls will follow with a ready interest. "He spake many things in parables"; that is to say, in pictures! Has any generation in the history of the race shown a greater interest in pictures, moving and otherwise, than our own? Now and then, put the main truth you are presenting into some simple, clear-cut, arresting picture which will enlist the interest of every boy and girl in the congregation and cause them to go away feeling that they too have had their meat in due season.

You are there for the help of those little people, for the aid of all those youths and maidens! If you make it clear beyond a peradventure, by all the

wise methods you can devise, that you are with them and for them, they will be with you to their lasting profit, and to the advancement of Christ's kingdom.

CHAPTER IX

PASTORAL CALLING

ONE of the favorite forms of indoor sport, indulged in sometimes at ministers' meetings, is that of poking fun at "the obsolete custom of making pastoral calls." We often encounter religious orators who insist that "the modern minister has no time to go about ringing people's door-bells and talking with harmless old ladies about their ills." The preacher who regards himself as "a live wire," able to "sell religion" in wholesale fashion from his pulpit, is usually scornful of this line of approach to human nature.

All this talk is diverting, if not exactly edifying. Personally, I believe in pastoral calling. For more than a score of years, while I was a pastor, I did it systematically and persistently. If I were a pastor again, I should do it, striving only to do more of it and to do it better. The needs of the modern church "indicate it," as physicians say in diagnosis. The careful study of the inner life of those churches

where none of it has been done for years does not encourage imitation of the methods there followed. The man who is consuming vast amounts of gray matter in preparing wonderful sermons—and it would be well if still larger amounts of such material were devoted to that high end—may well match that useful process by wearing out shoe-leather or rubber tires in making the rounds of his parish.

There was a type of pastoral calling in vogue, even before the Mid-Victorians had their innings, which needed modification. Such a call was a most solemn occasion, only a little less so than the funeral. The children were all brought in to be catechized by the minister, and woe be unto them later if they were unable to state "the chief end of man" or to give a clear-cut, Calvinistic definition of "justification by faith." Family worship was invariably conducted by the visiting clergyman. The conversation was rather more serious than a page taken at random from the book of Jeremiah. The call lasted ordinarily about an hour. "It was a much dreaded, but, supposedly, a very precious observance." And when it was over, the younger members of the family were filled with rejoicing.

We have reacted—too far perhaps in some parishes—to the other extreme. We think of pastoral visitation as made up of a series of brief, bright, innocent little calls. They are "easy to take" and certain not to do you any harm. The newspapers picture the minister as engaged all forenoon in reading dull books, or in preparing sermons even more dull, and then finding his compensation in the afternoon in going about drinking tea with the ladies and indulging in endless small talk.

But there is something better than either one of the two types of pastoral calls here described—or, it may be, caricatured—and I wish to say a good word on behalf of that "something."

The Master did it. When we study the record of His life, we find that He was not constantly engaged in feeding multitudes with loaves and fishes or in preaching matchless sermons like the one contained in what is known as the Sermon on the Mount. His personal contacts, how large they bulk in the four Gospels! The stories of His personal touch upon life, immediate and direct, form the greater part of the record.

He was intensely social—"The Son of Man came

eating and drinking"—and he used those occasions for high ends. The table talk, when He sat at meat with Simon the Pharisee, when He broke bread in the house of Zaccheus, when He uttered words which the world will never forget at the dinner Matthew gave to Him (many publicans and sinners being present); His clear, firm teaching upon the higher values when He took supper in the home of Lazarus, "and Martha served"! These and many other instances occur to every one familiar with the record. "He called his sheep by name and led them out," which He could not have done had His personal acquaintance with them been limited to such knowledge as might be gained from viewing them solely from a high pulpit or from the platform of a forum. In that event he would have not known their names.

We find many of the loftiest truths he uttered contained in the accounts of his personal conversations with Nicodemus, with the woman at the well, with the poor fellow who was born blind, with the lawyer who asked what he should do to inherit eternal life, with the Roman soldier interceding on behalf of a sick slave, with the covetous man who had quarreled with his brother over the division of

their father's estate, with the father whose heart was torn by the sight of the sufferings of his paralytic boy, with the wretched woman in danger of being stoned for her wrong-doing.

Here is the record of the work of One who did always those things which pleased the Father! A few great sermons, unsurpassed in all the annals of time as to their rich content, their fine phrasing, and their spiritual helpfulness, but a succession of personal conversations to which he gave the larger measure of his time, thought, and strength! No time to make calls! No room in one's program for personal contacts! The Master did not take that view of it. If some orator, who sneers at such a quiet, simple form of effort, meets you when you are out calling and asks you with ill concealed scorn what you are doing, it will be enough for you to reply that you are about your Master's business.

The most successful ministers I have ever known, or known about, East and West, North and South, have been strong on pastoral visitation. Constans L. Goodell of St. Louis made the Pilgrim Congregational Church a power for good in that city. John Hall made the Fifth Avenue Presbyterian

Church of New York one of the outstanding Protestant churches in our chief city. James W. Bashford, afterward bishop of China, in the Delaware Avenue Methodist Episcopal Church of Buffalo! Johnston Myers, formerly of the Ninth Street Baptist Church, Cincinnati—he was my neighbor when I was also a pastor there—made that church easily the most influential Protestant church in the city. John Watson, author of the *Bonnie Brier Bush*, made the Selden Park Church of Liverpool a mighty force for good. All of these men were active in calling upon their people. Would those churches have reached their large influence by any other method of pastoral care?

Will some one be good enough to find me, in these days, strong, stable, growing, generous, spiritually minded churches where no pastoral calling worth speaking of has been done in the last ten years? I do not know of any such. This method works; the pragmatic test is not the sole test either of theory or of method, but it has large value.

The pastoral call offers the most effective means for permeating a community with Christian influence, open to any minister of the gospel. When some ambitious young fellow feels called upon to

alter the whole framework of human society and to reconstruct from the ground up all of our economic and political organizations, it might be well for him (as a sort of preparatory discipline for that vaster undertaking) to seek to alter the aims and methods of the man across the street. Let him go about his parish doing just that for all sorts and conditions of men within his reach! It may seem petty to his ambitious mind, but it will have the advantage of being real.

In these modern times in our great cities, the individual is in danger of being lost in the crowd. In the presence of these "mass movements" and this "mob psychology" which is "too much with us soon and late," we need to get back to the final worth and supreme importance of the individual. The first question asked in the Bible was, "Adam, where art thou?" It had to do with one's individual standing before God. The second question was like unto it, "Cain, where is thy brother?" On these two personal relationships, that of a man to his Maker and that of a man to his fellow-man, hang all the law and the prophets.

It was not the whole of Europe, lying helpless in its ignorance, its superstition, and its sin, which

Paul saw that night in Troas when his heart was kindled afresh with missionary zeal. It was the figure of one beseeching man over in Macedonia crying out for the apostle to "come over and help" him. It carried Paul across the Ægean Sea from Asia, where the Christian religion was born, into Europe, where for centuries it was to achieve in art and in architecture, in music, in literature, and in godly living, its mightiest victories.

How many personal greetings, sent to individuals by name, there are in Paul's letters! In the greatest of them all, the letter to the Romans outlining that central truth of salvation by faith in Christ, the closing chapter is given over almost entirely to personal messages sent to twenty-nine different people by name. The great apostle was wise in human psychology. He knew full well the high value of that personal touch of life upon life.

How can we best do it? The first requisite is a well kept parish record. Have a card-catalogue of all the people who naturally belong to your parish. Let the card show the name and the address of the family, the wife's maiden name, the names of all the children and the dates when they were born.

Their ages change, and in any year it is well for you to know whether Jack or Fanny is fourteen or sixteen. Let the cards show what members of that household are communicants in your church. From time to time write down on that card (in your own system of shorthand where the communications have been confidential), any additional facts or experiences which may help you to enter intelligently and sympathetically into that home, when you make another call.

You cannot carry all of this in your head without forgetting a good share of it, or getting family situations mixed up. The Lord had "a Book of Remembrance," we are told. You need such a record to refresh your mind and heart. When you are setting out upon a round of calls, take out those cards belonging to the homes where you are to go that day and look them over. In the light of what you see there, you will become more intelligent in speaking the right word in due season.

Have some system in your calling. The best way naturally is to do it by streets. No one but a fool would undertake it alphabetically, for Mrs. Zaccheus may live next door to Mrs. Adam. It is well to announce from your pulpit, or better yet on your

printed calendar, the names of the streets where you plan to call the following week and the days when you will come. The people will try to be at home, so that your work will not be the mere leaving of a lot of calling-cards. If you plan to call, as far as possible, after school hours in homes where there are children, they will hurry home that afternoon in order to see you. Your people will watch to see when their streets are announced. They see that you are working faithfully in your parish, and if some of them have been wondering why you have not called upon them, they will know that you are on your way.

The very fact that you have announced a certain schedule will serve to hold you up to your duty, in case you need an added spur on those days when you feel like lying down after lunch to read the latest novel or going out to play golf. You may well keep these engagements with a banker's fidelity, allowing nothing less than a funeral or serious illness, or other emergency which could not be foreseen, to keep you away.

The use of a card-catalogue and the habit of calling will enable you to learn and to remember the names of your people. The good salesman, the

hotel clerk, the head of a department in a great store, cultivates the habit of being able to greet customers and guests by name; it is an asset. The minister who knows the faces, the names, and the needs of his people individually becomes correspondingly efficient in serving them.

You will utilize special occasions as they arise. When a son comes home from college on his first vacation, a call from you as a college man and your talk with the boy about college experiences will carry you more than a Sabbath day's journey into the heart of that family. When a young mother comes home with her first baby to visit her father and mother, if you and your wife call there, it will do more for that household than a sermon as eloquent as one of Henry Ward Beecher's. When a man is at home sick, find time to see him, even though it may be only a passing attack of the grippe. Your friendly interest in his welfare will bring you into closer relations with his spiritual needs. When death comes to the home of one of your own families, go at once. Your going without being sent for will be in itself a message of sympathy.

It was my own custom to go out in the forenoon

of Christmas day and call in homes where death had come recently. It was a holiday, and I would find the whole family at home. It was not "Merry Christmas" for them. The moment they saw my face at the door, they knew why I had come on that glad day, which was so hard for them.

When parents are breaking their hearts over a son who has been going wrong, call upon them. Even if you do not deem it best to mention the matter, they will understand; and you will give them the chance to open their hearts to you, asking your counsel or receiving the help of your prayer. When some man has met with reverses in business, go to see him. You have no note against him. You are not thinking of him in terms of financial ability or inability. You are thinking of him as a child of God, and when you clasp his hand and look into his eyes, he will be grateful for that evidence of a higher, finer, personal interest.

Some man may read these words and say to himself: "Why, of course! All that goes without saying!" Alas, no! I wish that it did. There are ministers all over this broad land who are wondering at this very hour why their ministry has not been blessed with a larger measure of genuine

spiritual success. They cannot understand why more people do not flock to hear the sermons they are preaching. The reason is to be found oftentimes in their careless unwillingness to show that measure of kindly, unselfish interest in their fellows, which was so marked in the ministry of Him whose name we bear. You can build yourself, if you will, into the very heart of a community and use the power you gain for the good of others and for the cause of Christ.

Be absolutely democratic in your calling! Do not stay away from the rich because they are rich; they need you. They are glad to have some one come to them who does not come for their money always, or for some social advantage, but for them. Your own heart will teach you not to spend an inordinate amount of time with them just because they can do for you what people in modest circumstances cannot.

Naturally, you will not neglect the poor, because they are poor. If there is to be no toadying to the rich, let there be no least bit of condescension to the poor. They are just human beings like the rest of us. You will find increasingly that people are all very much alike when you get the feathers

off of them. They all have needs and sorrows, perplexities and burdens; they all want friendship; they all need the sense of God's presence and love. You are there to carry by your words, and by the very atmosphere of your own life, these benefits.

Call on the men of your parish as well as the women. You cannot afford to be known as "a ladies' man," who feels more or less uneasy when he is thrown with a circle made up exclusively of men. You will often find your men at home on holidays and in the evenings when you are free. You can see many of them in their places of business. When a minister has sense and tact, he will not be regarded as an intruder if he drops in for a five-minute talk with a man in his store or bank or office or shop. He will have sense enough not to call at the bank within half an hour of closing time or in a department-store when a "Dollar Day Sale" is on. He can make calls in all sorts of places when he knows how.

You will occasionally meet with a rebuff when you are calling upon the less gracious half of the human race. This is not serious; those men will not eat you up. It will be good for you to know how men in the street, taking them by and large, look

at religion when you come to close grips with them. You will do them good, and they will do you a world of good in making your preaching and your whole ministerial service more direct and manly.

When you are calling, especially upon the unchurched, carry your religion in the character you bear, in the friendly sympathy you feel and express, rather than in a perpetual stream of pious exhortation. You can create and bear with you such an atmosphere that people will feel that you are a deeply religious man and that you are concerned about their spiritual welfare, even though you are not forever talking in pious phrase.

Henry Ward Beecher said in one of his Yale lectures: "The physician does not go about throwing his pills at people in promiscuous fashion. He does not ask every one he meets: 'Don't you feel an ache or a pain somewhere? Would you not be better for a little aconite or belladonna?' " Fishers of men! If you scare the fish or make them angry every time you get into the water where they are, you will not catch them. Be such a man in character, in temper, and in social grace that the faces of old men and of little children, of young men and

maidens, will brighten when they see you coming. While you are doing this, the occasions when "a good word for Jesus Christ" can be spoken, fitly and in season, will be arising all the while.

You will call upon people, not only when some great crisis has arisen, by the presence of death, or by the working out of some moral tragedy which may be harder to bear than death. Go as a preparation for such a crisis. By the law of probability, you can set it down as a sure fact that a certain percentage of these tragedies will come to your parish in any given year. It is an advantage to have been in and out of the front door several times before you go there to conduct a funeral service for some woman who has died, leaving her husband desolate with his little group of motherless children. It is good to have been in a home so many times that you know the boy who has grown up there and now has gone off into "a far country," breaking the hearts of his father and mother. When you enter that home you will do it as a man of understanding.

When you participate in the joys of a wedding, it will mean much if you have already become acquainted with the family of the bride by previous

visits. In all of the outstanding experiences in the lives of the people of your parish, you will be called in as the representative of a higher order of forces and values; you cannot afford to neglect the most natural and direct mode of preparing yourself for that high office.

Have a physician's sense of honor about what you learn in those intimate personal contacts. Good Lord deliver us from a gossipy minister! You had better lose an arm or a leg than to develop such a trait. People will confide in you if you are worthy of their trust. You will carry about locked up in your own breast the secrets of many hearts and of many homes. When the affairs of others are being discussed at times, you will sit there fairly bursting with interesting information. You can well afford to look as non-committal as Calvin Coolidge and to be as silent. The people will trust you; show yourself in the highest sense worthy of that trust!

When you make calls, go alone, unless there are special reasons why you should be attended. On your first round of a new parish, some friendly deacon, no longer actively engaged in business and

owning a limousine, may offer to go with you and introduce you. But the people want to see you, and you will become acquainted with them more rapidly if you are alone. Some ministers take their wives with them. Unless you are called to enter some place of questionable character (you may be asked to go to see some immoral woman who is dying and wishes to see a minister), there will be less constraint if your wife is not with you. If any of your people have personal problems or doubts which they wish to talk over with you, they will be more ready to open their hearts if there is no one by but you and the Lord.

This work, where it is done honestly and faithfully, takes it out of a man faster than any exercise which I know anything about, excepting only the offering of prayer in public. Exercising the power of sympathy eats up vital force by huge mouthfuls. If you were a wooden Indian standing out in front of a cigar store, or one of those placid individuals who sits and rocks in the easiest chair in the room, it would not be so. But the man who puts himself into personal, sympathetic relations with people, allowing human need of every sort to

touch the hem of his garment, will know constantly that virtue has gone out of him for the healing of the hurts of others.

You may make ten calls in an afternoon. In the first home you enter, there was a death a month ago. In the next home, the oldest daughter has just announced her engagement to one of the finest young men in the community; she and her mother are in a bubble of happiness, wishing naturally to tell you all about it. In the next home, there has come disgrace by the evil doing of some member of the household; it can hardly be talked about, but there it is, huge, black, and tragic! In the next one, the son has just come home from college with a Phi Beta Kappa key on his watch-chain, and he looks to see whether or not you are wearing a similar key; and he wants to talk to you about his academic life. In the next home, the father has just met with financial reverses and feels as sore as Job did when the boils got him. In the next home, a woman's physician has just told her that she has cancer; she has not got her courage up to tell her husband. She may want to tell you and to ask you to pray with her and for him, then and there. In the next home, a man or a woman of wide intellec-

tual interests has become involved in religious doubt and does not know just how to make the necessary readjustments. Your wise guidance is needed there, if that one is to keep the faith and to finish his course with fidelity and devotion.

And so on, through all the rest. You have been in ten widely different moods; you have been ten different men. You have been living in the city which lieth foursquare with gates on every side, inviting the approach of need from all the four quarters of human experience. When you come home at the close of such an afternoon, you will be like One who "came out of the wood, clean forspent."

But it is that sort of experience which gives you power to preach to your people and to pray for them and to be their friend. No man can sit in his study with books or stand in his pulpit pouring out his eloquence, and gain that knowledge, that sense of personal touch with needy lives, which comes as the high reward of faithful, persistent pastoral work.

The souls of men are bought with a price, and you are to pay your full share of that price. "He bore the sins of many and made intercession for the transgressor." The Saviour of the world could

only make effective intercession for the transgressor when he had taken upon his own heart, by personal, sympathetic participation in their grief, the needs of all those people. You are called to "follow in His train," filling up, as Paul said, "that which is lacking in the afflictions of Christ," by sharing in the need and pain of the parish you are set to serve.

I have painted the difficulties of this high task because it is good for any man to know something about what he is in for. But when you go out to call, I beg of you not to go as a martyr. Do not allow yourself to speak of it to your people, to your brother ministers, or even to your own household, as a grind. "Get saved higher up" than that, as they say in the Salvation Army. You will be bored unspeakably a great many times. In small country parishes, you may be asked to look at the family album with the pictures of Uncle George and Aunt Lucy and their children and all the more distant relatives. You will be compelled to hear the daughter sing, with the accompaniment of the new piano purchased expressly for the cultivation of her talent, when her voice may be harsh enough

to take the paper off the wall. You will be expected to smile at the smart sayings of small children, who may possibly have needed beyond all else to have their ears boxed. You will be urged to eat things which do not agree with you, or to eat more than you want. There are people who think of hospitality as the compelling of other people to do that which they show themselves reluctant to do.

But all this is part of the price you will pay for that relationship to all those people, inhabitants of Main Street and fellow-citizens of Gopher Prairie, which will enable you in God's good time to lead them, and the various members of their households, into a deeper realization of the unsearchable riches of Christ. You may make half a dozen calls in an afternoon where you will not see that any real good has resulted. Then when you come to that seventh call, a situation will develop where you will prove yourself indeed an ambassador of the Lord.

Does the faithful pastor offer prayer at the conclusion of every call? God forbid! It would become altogether mechanical. He would be like a prayer-wheel rolling about his parish with a small collect at the end of each spoke of the wheel. People have

some rights in regard to having formal worship conducted in their homes. There are times when, at the end of a serious, earnest conference touching some vital need, it becomes as natural for the minister to suggest that they ask for divine help as it is for him to go on breathing. There are other pastoral calls where no such deeper level has been touched, when it would seem forced. "Where the spirit of the Lord is, there is liberty," in this and in all the other activities which have to do with bringing in His kingdom in the lives of men.

In pastoral calling, you are dealing with the individual. God deals with us, in the last analysis, not in the mass but as individuals. His detailed interest is suggested in that "not one sparrow falleth without his notice." The very hairs of our heads are all numbered. The good shepherd, leaving the ninety and nine who are secure in the fold, goes out after the one sheep that is lost. "Behold, I stand at the door and knock"—the divine Spirit is abroad, calling at the door of each man's house, at the door of each man's heart. And when that voice is heard and the door is opened, He comes in to sup with that life which He loves in that intimate, personal way.

CHAPTER X

WEDDINGS

YOU will find that thousands of young people approach marriage in a light-hearted way as a kind of joke. They speak of "falling in love" rather than of rising to it. They laugh and jest about it in flippant fashion, even at the wedding. It becomes a part of our office as clergymen to try to invest that whole relationship with a finer significance.

The home is the fundamental institution in human society. The state is made up of homes. The church is composed of families. The school takes its children from homes. Industry is carried on mainly to support families. All the other institutions are subordinate to the home.

The family rather than the individual is the real unit of society. "They twain shall be one flesh." The social unit is not the individual standing alone in abnormal fashion, whether by choice, by acci-

dent or by necessity; the man and the woman and their children constitute the real social unit.

The home interprets the mysteries of the unseen world. All forms of life, political, educational, ecclesiastical, were open to Christ when He sought to indicate the spirit and the method of the kingdom He came to establish. But for the symbols of that kingdom, which was to be an everlasting kingdom, He went to the home. "When ye pray say, Our Father." "Except ye become as little children, ye shall in no wise enter the kingdom." "In my Father's house are many mansions." He regarded the rightly ordered home as a veritable miniature of the spiritual universe.

The home is being threatened in these days by the crowded conditions in our cities. It is being threatened by the high cost of living and the advanced standards which tend to delay and to discourage marriage. It is threatened by the increase of urban life, which is always less favorable to marriage than rural life. The young farmer must marry in order to have a place to live, but the city dweller can board and have irregular relationships, if he chooses, indefinitely.

The home is threatened by the increase of the economic opportunities open to women. The girl will not marry in these days merely for the sake of support when she can support herself more generously. Oftentimes she prefers the whole of a first-class woman's salary rather than the half of a third-rate man's salary. The average girl is not so ready to jump into a man's arms the first time she gets a chance as she was a generation ago. Many of these attractive young women get so firmly established in the habit of going alone "on their own" that they keep it up for the rest of their lives—and all that makes against the marriage relation.

The home is threatened also by the frightful haste and frequency of divorces here in this broad land. We have the unpleasant reputation of furnishing a larger percentage of divorces than any other country in Christendom. It is not to our credit. It encourages domestic instability and unfaithfulness. It has a most unhappy effect upon the innocent children whose interests are involved in the breaking up of these many homes.

It becomes, therefore, a part of the minister's business to honor and to exalt the family as our fundamental social institution. He can do this by

refusing to solemnize unscriptural unions. There are people who have been divorced by legal process under such unsavory conditions that any minister may well refuse to invoke the blessing of God upon the new unions which the parties at once seek to contract. They have been divorced by officers of the state; if they are to remarry, let them be remarried by officers of the state, rather than by the representatives of the Christian order of life!

The minister may well stand for greater publicity and for more delay in contracting marriage. We would do well to have as a legal requirement "the publishing of the banns" in order to discourage the hasty, ill advised marriages of runaway couples or of boys and girls who are under age. Where people marry "lightly and unadvisedly," they are very likely to separate sadly and tragically.

The minister can help to secure uniform marriage and divorce laws in our various States. With the present widely differing statutes on this subject, some social worker has asserted that it would be possible for a man to have seven wives at once and have them legally here in the United States. I have not tested the accuracy of his claim, but we are all aware of the notorious relationships

which have been encouraged by the wide variety and laxity of our marriage laws in the various States of the Union.

The minister may well exalt the whole subject of the relation between the sexes in his public and private teaching. He may preach on the home and on marriage at least once every year. He had best make it, not a silly, sloppy, sensational sermon about "love, courtship, and marriage," but a sensible and scriptural presentation of this august relationship which will put the whole subject on the high Christian level where it belongs.

When he comes to perform the marriage ceremony, he will take pains to acquaint himself with the laws of the State, with the requirements of his own church, and with current social usage in that part of country. Some States require that a minister shall be a legal resident of the State where the wedding takes place to be qualified to solemnize matrimony. Some States require the minister to be registered with the clerk of the court as duly qualified, before he can legally marry any couple within the bounds of that State. "Render unto Cæsar the things that are Cæsar's." Ascertain what

the law is touching the matter, and obey it to the letter. Aside from the penalties which threaten, no minister can afford to appear careless in his attitudes as a law-abiding citizen.

The social customs at weddings vary in the different parts of our country. The minister of Christ is to be an exemplar of good breeding as well as of good morals. He will naturally wish to have his participation in the wedding ceremony an asset rather than a liability to the joy and decorum of the occasion.

In performing a wedding ceremony the minister had best use some stated ritual rather than leave what he is to say to the inspiration of the moment. Where his own church provides a suitable form, he will naturally use that. He had best learn it by heart. The impressiveness of a marriage ceremony is greatly increased where the minister does not have to be looking back and forth from John and Mary to the pages of a book or glancing occasionally from the book into the faces of the bride and groom. The clergyman in performing the various offices connected with baptism, the Lord's Supper, marriages, and funerals might well take a lesson

from some competent master or senior deacon in a Masonic lodge.

If the minister has no prescribed service in his own communion, he had best adopt one from some good liturgy or else make one of his own by the use of judicious selections. It should have in it the fine dignity and rhythm which belong to liturgy at its best. If he leaves the words to his own impromptu skill in phrasing his ideas, he may utter awkward sentences which will sadly mar the beauty of the service.

If the mood of the company (and possibly of the bride and groom) should be flippant, it is for him to lift it into a nobler seriousness by his very bearing, by his tone of voice, and by the words of the service. It is a serious time for the father and mother of that girl who is being married. It is a serious hour for the girl herself; she is transferring her interests from the care of her father whom she knows well, to the care of another man who is as yet untried. I am not thinking of any unnatural gloom or pompous solemnity, but of a noble, beautiful seriousness befitting such an occasion.

When I was about to perform a marriage service once, the bride giggled. I felt as if some one had giggled as she was about to receive the sacrament. I paused in the service and waited until she was serious again. Her levity did not last very long in the silence which ensued.

My personal taste does not favor music during the ceremony. Where several violins and a saxophone or two are playing "Call Me Thine Own" or some other sentimental air, it is not easy to lift a whole company of people into the mood of prayer or to maintain for the service that fine sense of reverence and dignity which properly belongs to it. There is a time to fiddle, and there is a time to leave off fiddling. "God has made everything beautiful in its time," the Bible says.

It is well for the minister to confer with the bride and groom beforehand, not merely to possess himself of their first names, which he will naturally use in the service, and to acquaint them with the order of the service and with their proper responses; he may wish to say something to them which no one else will say. Their hearts in that high hour are open and responsive. He may indicate to them something of the fine sacredness of it all. If they

are personal friends whom he may have baptized in their childhood and received into the membership of his church, and to whom he has given the sacrament of the Lord's Supper, there will come from his lips certain sentiments which will invest their affection for each other with a deeper meaning.

It is the custom in our country for the groom to offer the minister a wedding fee. This should always be entirely optional; the minister of taste never names any amount, even upon request, nor does he ever suggest that his service may be entitled to compensation. Where he has performed a ceremony in a home which suggests that the financial resources are meager, he may well give the wedding fee to the bride as an added wedding present. It is an unwritten law that when one minister performs the marriage ceremony for another minister, he gives any wedding fee he may receive to the bride of his fellow-pastor upon whose joys he has just invoked the divine blessing.

The young minister may now and then be invited into another minister's parish to perform a wedding ceremony for some personal friends. He may

be invited back to some parish which he formerly held, by those with whom he was particularly intimate, to render such a service. It is only right that he should go when he is asked, for every bride has the privilege of choosing the minister whom she would have for her wedding. It is a gracious thing, however, for the visiting minister to ask the family if they will not also invite their resident pastor to participate in the service. In that way the action of the visiting pastor does not become the occasion for any unpleasant comment regarding the resident pastor; and he is also maintaining an entirely fraternal relation with his brother minister.

The Master's public ministry began at a wedding. His first miracle was wrought at a marriage in Cana of Galilee. His presence and his action upon that occasion seem to have added immeasurably to the happiness and beauty of it all. "He manifested his glory and his disciples believed on him!" They had believed on him before, for they were already "his disciples." But as they felt the added benediction of his spirit upon all the sweet joys of that scene, their faith grew rich and warm and glad.

CHAPTER XI

FUNERALS

WHATEVER else you have, or do not have, in your parish experience, you will have funerals. People die, and they will keep on dying. The saints and the sinners, the churched and the unchurched, Barbarians, Scythians, bond and free, they will all die. Then their friends will want some minister to conduct a funeral service.

Let the young minister learn to look upon it, not as a disagreeable experience to be borne, but as a real spiritual opportunity. When sorrow comes to a home, even where the people are irreligious, their hearts are open, tender, responsive, hungry for sympathy. The people who are bereaved are eager to believe in something; they would like to believe in God and in a future life. There is nothing jolly about infidelity. No unbeliever ever calls out, "My mother is dead," or, "My child is dead," and then laughs about it. You have the chance to put

yourself into an intimate relation with those homes and those hearts, which nothing but sorrow makes possible. You may also put them in touch with God.

You will go not as an undertaker goes, perfunctory, mechanical, putting it through as part of "the day's work." You will go as a man of finer spiritual build, with an open vision, with a heart of sympathy, capable of phrasing the comfort they need in a more helpful way than any other man within reach. You will use it as a religious opportunity!

When death comes to the homes of your own people, go to them at once. Do not wait to be sent for. The world has come to an end for that family. They can hardly understand why the street-cars are running or the sun shining or the birds singing. And people at such times are sensitive, sometimes unreasonable. Funerals are common occurrences for you, but this may be the one such occasion in that home in twenty years. They will be profoundly grateful, if you come to them before they have had time to send for you.

It is well to consult even the thoughtless and the careless as to their wishes regarding the service.

They may not be able to express any wise preference about the Scripture passages to be read or the particular hymns to be used, but they will be grateful to you for inquiring as to their wishes. Let them feel that you have come to act with them in seeking comfort from a source divine, rather than to perform some ceremony on their behalf as a stiff ecclesiastic who takes everything into his own hands.

Let the minister at the funeral be in himself a potent influence for quietness and tranquillity of spirit. He is not there to appeal strongly to already overwrought nerves or to elicit more extravagant expressions of grief, or to bring on by his fervent oratory a still more violent emotional storm. Among rude, untaught, excitable people, these expressions of grief may readily carry them over into something hysterical. The minister is there to induce a calmer, saner, more Christian way of facing death.

When you come to conduct the service itself, you have the right to decide where you will stand. The undertaker may be all astray in his judgment. You will wish to be near the family, not half-way up the stairs or off in some distant room where you

will have to shout out the gracious promises of Scripture or utter the sentences of a prayer for comfort in noisy fashion, in order to be heard.

It may be said that if you are located near the family, the other people may not hear. It is not necessary that they should. They are there to show their respect for the dead and their sympathy for the living. The service is conducted primarily for those who are bereaved. If you stand near the family, you can render that service in the quiet, sympathetic tone best suited to such an hour. When you read the Scripture you are not to do it with the voice of an auctioneer or after the manner of a secretary reading the minutes of the last meeting.

The service had best be simple and brief. If there is music, twenty or twenty-five minutes should be the limit. If there is no music then fifteen or twenty. The bereaved family has been under a severe strain, and it is not an occasion for "much speaking." Let the service be choice, fine, direct, and not long-drawn-out.

The ideal funeral service (according to my own taste and preference) has in it nothing but Scripture and prayer, with possibly one or two great

hymns of the church. No eulogy nor remarks of any kind! It may be that occasionally at the death of some rare old saint, or of some man or woman who has rendered conspicuous service, a few quiet words of appreciation would be fitting. But as a rule, God's word to us in Scripture or in some noble poem, and our word to him in prayer, suffices. The service can then be simple, dignified, impressive, and full of a comfort which is not of this world.

Let the Scripture be chosen with some reference to the occasion! There are passages especially suited to a child's funeral. There are other passages which have a direct bearing upon the particular need. It is well for a young minister to learn those passages by heart so that he will not have to use a book. He may at the funeral be standing in some dark place where it will be difficult to read. If the Scripture is lodged in his own mind and heart, he will utter it more sympathetically. It will seem to those who wait upon his words almost like a personal message.

The twenty-third and the forty-sixth, the ninetieth, ninety-first and portions of the one hundred and third Psalms are most suitable. Those lovely verses

from the tenth chapter of Mark for the funeral of a child; the gracious promises in the tenth and in the fourteenth chapters of John; the best parts of the eighth chapter of Romans; "the finest of the wheat" which can be taken from Paul's great letter to the Corinthians in the fifteenth chapter; the vision of the dead in the seventh chapter of Revelation! These, and other similar passages which will occur to any man who knows his Bible, may well be memorized by the young minister that he may use them upon occasion in conducting the funeral service.

There are certain simple, beautiful poems which never wear out. When the Scripture has been read, if the minister can repeat "Crossing the Bar" or stanzas from Whittier's "The Eternal Goodness" or from Tennyson's "In Memoriam" or the closing lines of Bryant's "Thanatopsis" or James Whitcomb Riley's lovely poem "I cannot say and I will not say that he is dead—he is just away," these words of assurance will serve as a channel for the transmission of a divine comfort to those hearts which are hungry for help.

In the prayer which the minister offers at a funeral, there had best be no extended eulogy of the

deceased. The Lord knows about his worth much better than does the minister. And the people also may be much more familiar with his limitations than is the officiating clergyman. There had best be no extended personal references to the relatives near and far. The prayer which is filled up with such material may come to sound like a census report or a chapter of genealogy. Let the prayer move in all serenity and dignity with a sympathetic, devotional tone of voice, carrying it into the minds and hearts of the people and up to the throne of God!

The prayer at any funeral should not be too long. People can keep their heads down and their eyes shut (some of them) for fifteen or twenty minutes, but it would not be profitable to inquire too closely as to what was going on in their minds during the last two thirds of that time. While he is about it, the minister should truly pray, addressing himself directly to the God of all comfort; the moment he feels himself getting out of that mood into the mood of a general theological address, he had best stop and say "Amen."

The service may well be the utterance of a deeply Christian heart, the expression of one who walks

habitually where the heavens are open and the angels of God are coming and going all the while, the personal touch of one who has already learned to live by the power of an endless life. It can lift that whole company of people into a fresh sense of God's nearness and helpfulness. It may serve to invest the presence of death with new and finer meanings.

In certain communities the custom of having some sort of an address at a funeral is so firmly established that it cannot be at once wholly eliminated. The funeral is not an occasion for the utterance of warnings. The minister who uses the moral limitations of the deceased as a kind of horrible example, with which to terrify the impenitent, sins both against good taste and against the will of God which is always an intelligent good-will. It is not a time for extended instruction touching the fundamentals of religious faith. It is not a time for moving appeal or fervent exhortation. Where this is attempted, it will almost surely be misunderstood. It is a time for the simplest sort of thoughtful, kindly, Christian speech, designed to bring comfort to

those who mourn and a clearer sense of the spiritual values of life to all those who are reflecting upon the experience we call death.

You will be called to conduct funeral services for bootleggers and drunkards, for suicides and harlots. When the friends of these wretched people send for you, go with a deep sense of gratitude. You are there thanking God that they were not willing to lay away their dead as if they had been burying a dead horse. In such trying situations, you will be thankful if it has been your custom to use only Scripture and prayer for the funeral service. There is no obligation whatever resting upon you to make a moral appraisal of the character of the deceased, or to express your opinion as to his probable destiny in the unseen world. It is preëminently a service of comfort and of witness to those values which are imperishable.

The funeral service will form a difficult part of any minister's duty, but where it is rendered sympathetically, he will find that he has been brought in those hours of sadness into intimate and helpful relations with a wide number of people. He may be able to use that new relationship for winning some

of them to Christian life. If you can do it well, with taste, sympathy, helpfulness, and the sense that you are strengthening the weak by giving them a firmer hold on a world unseen, you will make yourself indeed a blessing to the whole community.

CHAPTER XII

THE MINISTER'S WIFE

THE Protestant church does not advocate celibacy for the clergy. It follows the teachings of Scripture in its desire that the ordained minister should "be blameless, the husband of one wife, discreet, sober and of good behavior," according to the directions given us in First Timothy. And inasmuch as the Protestant clergy (with the exception of a certain fraction of one per cent) have followed this apostolic injunction in arranging for their domestic happiness, the minister's wife becomes a very significant factor in his development and usefulness.

The right sort of minister's wife cannot "make" the minister—her achievements along that line will naturally be conditioned upon the quality of the material placed in her hands on her wedding day and by the amount of it—but the wrong sort of a wife can very nearly "unmake" the most promising

type of minister. "Marriage therefore is not by any one to be entered into"—and a minister may well underscore in his prayer-book the words which follow—"lightly or unadvisedly, but reverently, discreetly, soberly and in the fear of God."

Some of the young ministers who read this book may be already married. If they have married girls of the right sort, then all that I can say will seem to them like carrying coals to Newcastle. If they have not, then this chapter will not be very pleasant reading for them; but none the less I shall write out my honest conviction.

Some of the divinity students who may turn these pages are already engaged to be married. Let every such man be fully persuaded in his own mind that she is the right one! If he has come to the point where he is in doubt as to her fitness or where he feels that she is not the right one, then let him be man enough to sit down and look straight into her eyes and tell her so. If the man marries her with any such sense of reluctance, and she finds it out —as she certainly will—it will break her heart and ruin her life.

Broken engagements, after they have been fully announced, are very disagreeable experiences. They

are not a tenth part so disastrous as unhappy marriages with possible divorce suits as the sorry outcome. No man is doing a woman a kindness by marrying her when he does not really want her, no matter how much she may at that time want him.

Young ministers sometimes make the most momentous decisions of their lives sitting in the back parlor in a subdued light or out on the porch in the moonlight. No man of sense would think of buying a house and lot or an automobile by moonlight. All the real estate he may ever own, and all the cars he may ever acquire, will have very little influence upon his happiness and usefulness as compared with the kind of a woman he marries.

No young minister can afford to marry any girl, I care not how pretty she is—and I am frank to confess that I have my full share of admiration for womanly beauty—who is lacking in any one of the following qualities of mind and heart.

First, a clear-cut, definite, and declared interest in Christian life as the highest of all earthly interests. If you are an honest minister, the religion of Christ as a way of life will be your supreme concern, taking precedence over every other consider-

ation. Unless the woman you marry places by her own choice and conviction that same high appraisal upon spiritual values, there is trouble ahead for you both.

I think now of a minister in my own acquaintance —a man of brilliant ability, of genuine consecration, of high promise—whose usefulness as a clergyman was first crippled and then all but destroyed, so that he gave up the ministry, by the resolute opposition of his wife, a woman of unusual charm who virtually bade him choose between his high calling and her. You will make many converts to Christian life, I trust, but I beg of you do not by any unhappy choice impose upon yourself the burden of having to undertake that difficult task at your own fireside with the intimate partner of all your joys and sorrows.

Second, the young minister cannot afford to marry a girl who is lacking in tact, taste, and good common sense. She is to stand in a conspicuous place in your own parish and in the larger community. Her folly or crudity or social awkwardness will stand out like a bonfire against a dark sky. A lawyer once said to a doctor: "You have the advantage of us. You bury your mistakes, while ours

are made matters of public record." Your wife's blunders and failures will be carefully noted and discussed; and they will go down in the history of the parish as sure as fate.

In the third place, no young minister can afford to marry a girl who is essentially worldly, frivolous, gossipy. I am not urging upon him some dowdy-looking woman who is quite devoid of personal charm. If the young woman is pleasant to look at, all the better! You will have to see her a great many times and in all kinds of domestic weather. You will see her when she is looking her best and when she is looking her worst, and at all the intervening stages of appearance. Beauty may be only skin-deep, but that is deep enough to make it a real asset.

I have been in a great many ministers' homes, and I have known literally hundreds of ministers' wives. Taking them by and large, my brethren in the ministry have been very fortunate. Their wives may not have had as much money to spend on clothes and personal adornment as would be the case in certain other professions. But in general intelligence, in true culture, in reliable character,

and in sheer personal attractiveness, I am ready to back them strongly against the wives of any other single class of men to be named. You do not, by the choice you make, want to lower the average.

But if a minister's wife is, for example, gossipy and uncharitable, she can mess things up in any parish beyond all hope of a recovery. She will be present on many an occasion at the sewing-circle or an intimate afternoon tea when the affairs of the neighborhood are being discussed with vigor and freedom. By virtue of her position at the center of the parish, she will be fairly bursting with inside information about various people. If she is accustomed to loosen her tongue and let go, her husband might as well be looking for a call elsewhere. The peace and prosperity of that particular Zion will be so imperiled as to make further effort on his part entirely futile.

The minister's wife should from the very start know how to keep her own counsel. You will naturally talk over with her more or less freely the problems of many of your people. The minister would better not tell even a discreet wife everything he knows. It is well for a husband and wife not to have secrets from each other touching matters

which affect their mutual relations. But when you are intrusted (as you will be many times), with the secrets of others which have no relation whatever to your own home life, you had better not share those confidences with anybody. Lock them up in your own breast! Your people who are in serious trouble will come to you and confide in you the more freely, if they feel assured that they are not talking to your whole family.

The pastor's wife who has good sense will not make intimate friends too rapidly. She will not tell the wives of Thomas, Richard, and Henry all she knows during the first six months of your pastorate. She will bear herself with such discretion that the words of the Scripture will be fulfilled daily in her own bearing: "The heart of her husband doth safely trust in her."

The pastor's wife holds no official position in the church; she is not paid a salary for any service she may render. She did not marry the whole church; she married you. Her home, her husband, her children, her clothes, her domestic activities, are not subject to review and direction at the hands and tongues of any group of busybodies who may take

it upon themselves to be too officious. They are hers, and she has a clear right to shape and direct those personal interests according to her own judgment and conscience.

Because she has no official relation to the church, it will be for her peace of mind, and for yours, and for the good of the church, if she does not undertake to be at the head of everything, the Ladies' Aid, the Woman's Missionary Society, the Dorcas Circle, the King's Daughters, and all the rest. "Uneasy lies the head that wears a crown!" Alas for the head which attempts to wear ten crowns!

You are responsible for the church as an institution and for the welfare of all of its organizations. If your wife is at the head of half of them, friction will arise. She will sometimes make mistakes—we all do—and you will be expected to take sides. It is a poor scrap of a man who does not stand up clear and strong for his wife whenever she is in the right, and fairly strong even when she has blundered. Avoid such a dilemma if you can. Furthermore it will be better to develop the resources in the Christian womanhood of your congregation by enlisting leaders from a wider area in your church membership, rather than make your own wife a

feminine Pooh-Bah holding all the important offices.

The minister's wife where she is possessed of the right qualities of head and heart can render him aid which is priceless. She can help him to see himself as others see him. No man knows how he looks by merely glancing at the mirror; he is on his best behavior then. Women are keener in their perceptions; for example, they more readily detect lapses in good breeding. The rough places in many a man's demeanor have been made smooth, and the crooked lines in his social manner have been made straight, by the friendly but frank counsel of a cultured wife.

The best of men are liable to fall into pulpit mannerisms, which repeated endlessly come to have the same effect upon the finer sensibilities of a congregation that a currycomb would have if it should be applied vigorously to one's bare back. You may be sure that at times there will be people sitting in your congregation saying to themselves, "If he does that again, I shall surely scream." They do not scream, but some of them stay away. An intelligent wife with eyes to see, ears to hear, and a heart

loyal enough to observe that scriptural principle, "Whom the Lord loveth he chasteneth," will help to save a man from all that.

There are ministers who are betrayed unconsciously into certain awkward mannerisms in public prayer which are almost as fatal to the spirit of devotion as if some one suddenly swore roundly and loudly. There are bad breaks in the use of words, harsh or hollow tones of voice, artificial efforts to give the appearance of great unction, repulsive grimaces in facial expression—and we may be sure that the people will not all have their heads down and their eyes shut—which will rob almost any well meant prayer of its power to help.

When I was a divinity student we had a man in school who made the most extraordinary faces when he prayed. Some of the less reverent theologs discovered that fact, and they spread the glad tidings until many of us were watching him as he conducted the chapel service or offered prayer in the students' devotional meeting, when we had much better have been engaged in saying our own prayers. It was indescribably funny! It did not amuse the One to whom the petitions were addressed—although our Maker must have a sense of humor,

else He would never have made pelicans, monkeys, and some of us—the earnest sincerity of the man's prayer would preclude that. It was very diverting, however, to our restless spirits. He married a level-headed young woman soon after he graduated, and those peculiar facial expressions have, no doubt, been long since corrected.

These are delicate matters; most of your parishioners and personal friends will feel that your public prayers are altogether too sacred to be touched by the profane hand of criticism. They would be afraid that the fate which overtook the officious Uzzah in Old Testament times might come upon them. The wife of your bosom, however, will not be so awe-struck in your presence but that she will be ready upon occasion to indicate some of your deficiencies and to aid you in overcoming them.

It is wholesome also for any man to have a chance now and then to get a square look at the woman's point of view. It is in many instances quite unlike the man's viewpoint. There is sex, even in that exercise which the learned sometimes call "the psychological process of apperception." There are mysteries in the operations of the feminine mind

which mere man has never been clever enough to fathom. Every woman has her own way of looking at things, and woe to the male conceit which does not "take due notice thereof," as Hiram, king of Tyre, would say, "and govern itself accordingly." If your wife is a woman of sense, of sympathy and of tact, she will help you occasionally to see the whole big, blooming confusion with which we have to deal, through feminine eyes.

The cultured, consecrated, and affectionate wife helps a minister to meet and to bear those disappointments which now and then fall to our lot. You may fail in some parish—fail so signally and manifestly that you will have to go, with pretty much everybody in the church feeling profoundly grateful that you are going. You may make unwise investments of your carefully gleaned savings and lose them all, leaving you with a sorrowful wonder as to what old age will mean without a competence. You may be unjustly attacked by evil-minded men and by evil-minded newspapers, some of them all too ready to print stories derogatory to any Protestant minister; they are very careful (for reasons which seem to them good and sufficient) not to cast any aspersions upon a Roman Catholic priest. You

may have church officials who are unreasonable, disagreeable, and even dishonest—all of which means a burden grievous to be borne! In the face of any or all of these disasters, if you have a wife who is a tower of strength, of patience, and of sweet affection, you will thank God and take fresh courage. You will find in her companionship a sense of peace, which all but passes understanding, and it will mean everything to you.

The members of the faculty of the Yale Divinity School make it a rule to discourage every student from getting married during his theological course. The young man who marries too early in life may find himself bound "for better or for worse"—decidedly "worse" it may be—to a woman who five years later would not have interested him for a moment. In five years he will know—and, alas, she may know—that he has outgrown her. And for them both that will be a tragedy of the first magnitude.

When a girl marries a young divinity student, she is likely to find that this is a very poor way to begin her married life. She has married a schoolboy rather than a man ready to enter upon his life-work. When they come to the town or city where he

is to study, they will almost surely be compelled to live in narrow quarters, unless one of them happens to be possessed of generous means. She is likely to find it rather a doleful sort of existence. How different it all is from the experience she might have enjoyed in going as a bride to that first parish where her husband was just entering joyously upon his life-work!

Furthermore, the added financial anxiety, which is entailed upon a divinity student who marries during his course of study, does not contribute to the high quality of his work. The old saw that "two people can live as cheaply as one" is all tosh. Marriage will more than double any man's expenses, but as a wisely ordered marriage more than doubles his happiness, it all comes out right in the trial balance when the young fellow is in a position financially to enter upon this doubling experience.

The added anxieties which come with married life will retard—in some cases more, and in some cases less, but in every case to an appreciable degree—the student's development in those precious years of preparation when he is gaining that discipline which will best fit him for all those great, hard years of action which lie ahead. I have seen

many a man slow up and lessen his stroke where he married while he was still in school; I have never seen a man's personal development quickened and increased by such action.

During my own three years in theological school I came to know personally some two hundred divinity students. My own class graduated thirty-eight years ago. Through the alumni publications I have followed the careers of most of those men. I cannot think of a single married student of those days who has, in all the years since, attained to any real distinction in his high calling. I can think of a goodly number of men from that body of students who have come to stand well up in the front rank of their profession; and without a single exception they are men who postponed their married happiness until they had completed their work in school. Two causes no doubt contributed to this result: the stronger type of man does not, as a rule, marry during his seminary course; and the student who remains single until he has got his education is made all the stronger by that course of action.

There are thousands and tens of thousands of good women in the world, winsome, lovable, de-

pendable women, designed by High Heaven to be ideal minister's wives. Do not allow yourself to be put off with some inadequate substitute whom your unstudied impulses may have pushed forward for your consideration as being "just as good." You may well afford to wait until, by the exercise of sound judgment, of a more developed taste, and of the full strength of your manly affection, you may introduce into the manse in your first pastorate a young woman who will be to you "a thing of beauty," the object of an unfailing devotion, and "a joy forever."

May the pastors' wives, like the daughters of the king in the ancient psalm, be "as corner stones, polished after the similitude of a palace." In character, solid and reliable as corner-stones—we will always know just where to find them! In culture, smooth and fine, the rough edges all replaced by grace and charm, even as the process of polishing brings out all the hidden beauty of the granite block! And by their ready sympathy and unselfish spirit, taking their appropriate places and colors in the pattern of life, fitting themselves with others into the wall of the temple "after the similitude of a palace!" Character, culture and sympathy—may

these qualities be in the young woman you marry and abound, to your everlasting peace, prosperity, and happiness.

Strength and honor are her clothing. She openeth her mouth with wisdom, and in her tongue is the law of kindness. Her children rise up, and call her blessed; and the heart of her husband doth safely trust in her.

CHAPTER XIII

HIS MONEY

LET there be no insincere pretense about this matter! We find laymen who feel that money is a very delicate subject—altogether too delicate a subject for the minister to talk about. Yet the minister and his family must eat food, wear clothes, live in a house, buy books. "Your Heavenly Father knoweth that ye have need of all these things"; and so do your people, if they are people of good sense. "All these things" must be paid for with money, and the minister expects to earn that money in his profession, just as lawyers and doctors are earning money in their professions.

The church itself needs money to meet its expenses. It cannot live on air. When men join lodges and clubs, they expect to pay dues. They frankly face the fact that membership in any organization carries with it financial obligations. The church had best make clear the fact that membership here also involves financial responsibility. It is best that this

obligation should not be hidden away under a camouflage of oyster suppers and church sales. The money needed is to be given by the church members as part of their Christian duty.

How sensible Paul was at this point! He was not always passing the plate, but he furnished more texts for sermons on giving than any other one whose words are recorded in the New Testament. He preserved for us that rare saying of Christ which the authors of the four Gospels seem to have overlooked: "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Paul said, "Let us not be weary in well doing, for in due season we shall reap if we faint not." He said, "Let every one give as he hath purposed in his heart, not grudgingly nor of necessity, for the Lord loveth a cheerful giver." When Paul reached his climax in that splendid argument about immortality in First Corinthians with the words, "Thanks be to God who giveth us the victory through our Lord Jesus Christ," he passed at once (in almost the next verse) to the obligation of giving. "Now therefore concerning the collection!" He felt that one's hope of heaven might find fit expression in a generous offering for the needy.

It is wise for the minister to have a clear understanding with the church about his own salary. It is not charity nor a Christmas present; if he is a faithful minister, he earns it. The people there want church life, and for that church life they need a service which only the minister can furnish. When he renders that service, he has a clear right to the salary which they have promised him. No donation parties or friendly offerings at Christmas time should be allowed to take the place of the prompt and complete payment of the salary agreed upon.

The minister may well educate the people of his church to businesslike methods in this matter. He may well do it for his own sake and for the sake of his brother ministers who may follow him in that pastorate, and for the sake of the people themselves, who will grow in grace by meeting their obligations with fidelity. The people in the church will like him all the better if he is honest and straightforward in his whole attitude toward that obligation which they have assumed.

We hear much these days about the small salaries of ministers. There are communities where hod-

carriers would average better perhaps in the wages received. When the Interchurch Movement made its survey some years ago, it found that among the Protestant churches in this country, in only ten States, Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, Maryland, Ohio, Illinois, Iowa, California, did the pastor's salary average over a thousand dollars a year. In thirty-two States the average salary ranged from seven hundred up to a thousand dollars. In six States the average was below seven hundred—Alabama, Mississippi, North Carolina, Kentucky, Oklahoma, Arkansas. It will be noticed that all of these six States are in the South, where there are many colored churches made up for the most part of people who are poor. The large cities in the ten States named first naturally brought up the general average of the pastor's salary. It should be remembered that these figures are based on pre-war conditions.

In a recent year, it was found from the income tax returns that one lawyer in every five paid the tax on an income exceeding three thousand dollars, one doctor in every seven, one engineer in every ten, and one minister in every hundred. All

this indicates that the average minister's salary is lower than that which is received in other learned professions.

I am quite ready to agree with Lloyd Douglas that we have talked rather more than was necessary about "an underpaid ministry." "It has never been my right or duty to inquire how many of my confessedly underpaid colleagues might have increased their wages by donning some other uniform, but I have my private opinions on that matter locked in my desk to be published posthumously, when I am safe from the remarks which verily would be their reward."

If you are a minister, you will not get rich on the salary you are likely to receive. Wherever one finds a wealthy minister, he may know that it is either "patrimony" or "matrimony." He either inherited it or he married it. He did not earn his fortune in his own calling.

But on the other hand, you will not starve. Other men do at times. They are so hard pressed financially that they have to get out of their professions. One member of my own class in college, a man of good ability and a well trained young lawyer, sat

patiently in his office in San Francisco and received exactly fifty dollars in fees for the first year of his practice there. It was once pointed out by a Yale lecturer on preaching that "the raft is the symbol of our situation." The raft may be sloppy at times, but it does not sink. Ships sink—the best of them sometimes go to the bottom—the *Titanic* did. The raft continues to float in all weathers.

However, if you do your duty faithfully as a minister, your people may be depended upon to take as good care of you as they take of themselves on the average. They will do even better than that. Some people in your parish will live better than you do, but a great many of them will not live nearly so well. Your salary will be large enough to make you feel thoroughly uncomfortable many a time when you are visiting the homes of the poor. Have we, as a matter of fact, the right to expect anything more than average comfort? Is it not part of our business to taste the human situation for every man, as the average man finds it?

If you serve your people faithfully and well, they will sometimes go on increasing your salary until you will be compelled to cry, "Hold." I have known churches which increased the salaries of their pas-

tors until the ministers were compelled in self-respect to refuse any further additions. These churches were not made up of angels; the members were all human beings with mud on their boots and blisters on their hands like the rest of us. They loved their ministers, and they could not seem to do enough for the comfort and happiness of those men whom they held in such high esteem.

Some people seem to think that ministers do not know much about business. The clergy sometimes make unfortunate investments. They may not be worldly wise, but even with their modest incomes they do manage to travel and buy books and educate their families in such a way as to send forth sons and daughters who average exceedingly well in actual achievement.

Several years ago a writer for one of our well known magazines made up a list of the heads of one hundred of what would be regarded as the leading industries in this country. He found that in that list, five of the one hundred men were bankers' sons, five the sons of merchants, five of manufacturers, seven of doctors, eight of lawyers, ten of

teachers, while thirty of them were ministers' sons. All this would indicate that in maintaining homes which are centers of real development and training, sending forth capable sons and daughters, the clergy have known how to make wise and effective use of their means.

The young minister had best not speculate with his savings. If he makes risky investments, he will surely lose his money, and he may lose his reputation for common honesty. The very best form of saving for the average young minister is to be found in life-insurance taken on the endowment plan in some reliable company. He is thereby protecting his family in case of his unexpected death; and if he lives, he will have his premiums all returned to him with a reasonable rate of interest. If he is making other investments, he had best consult the bank where he has his account as to suitable bonds to be purchased or loans to be made on approved security. He cannot afford, either financially or morally, to risk his savings in wildcat investments in the hope of greatly increasing his capital or of receiving abnormal dividends. "*Immer langsam,*" is the motto of the Swiss guides in the

German cantons when they are conducting parties of tourists through the Alps. "Slowly but steadily" is a good rule to be followed anywhere.

In view of the fact that the minister will preach to his people on the duty of benevolence, he will wish to have his own giving grounded in principle and method. Thirty-six years ago I was induced by an intelligent layman in my church to become a tither. I have given to benevolence a tenth of every dollar which has come to me in salary, or from any other source, from that day to this. I have been blessed both spiritually and temporally in this systematic giving. I would not press it upon any congregation promiscuously as a hard and fast rule, but in nine families out of ten it would furnish a sound and feasible line of procedure in giving. Many people have the feeling that they are giving a great deal more than they really do give. When they begin to keep an accurate record of "the Lord's tenth" and to give systematically, they are made aware of the meagerness of the gifts they had been making.

If we could induce the rank and file of the church members in this country to give a tenth, how it would fill the church treasuries and advance the

work of the Kingdom and make the scale of support for all of our charities abundantly ample! The man who honors the Lord with his substance, and with the first-fruits of all his increase, finds his barns filled with plenty and his heart filled with a new joy in that more generous consecration of his means.

CHAPTER XIV

ENTERING AND LEAVING A PARISH

THE minister can queer himself during his first three months in a parish to such an extent that it may take years for him to recover the lost ground —he may never recover it. The minister can also undo a great deal of the good, which he has done, by the unfortunate methods he follows in leaving a parish. He may so bear himself in the closing weeks of his ministry there, as to leave a bad taste in almost everybody's mouth. You may remember, when you were learning to ride a bicycle, that it was more difficult to learn to mount and to dismount than it was to keep straight along when once you were securely in your seat. The same principle holds true in one's relations to the several churches he may serve.

The young minister asks himself, "Where shall I settle?" Settle where you can! If the door opens

upon some genuine opportunity, enter it and go to work. It may be well for an Eastern man to go West, as Henry Ward Beecher did for his first pastorate. It may be well for a man who was brought up on concrete sidewalks and brick walls to know something about the country by taking a rural parish. The place, however, is likely to be determined for you by the fact that a certain door opens and you are moved to enter it.

Go where you are needed! Avoid churches which have no real reason for their existence. It is disheartening to enter a small community where you will virtually be engaged in an unseemly rivalry with three or four fellow-pastors, all of you striving to keep your sectarian organizations there alive. You will be tempted to steal your neighbor's parishioners, and if you do, you will feel like a thief and a robber. I would rather go to Central Africa ten times over, even if I had to row myself across the ocean in a dory, than to settle in a situation where three pastors were trying to make three churches grow when there was only soil enough and people enough for one.

You need not be afraid of a small church, if there are people within reach. Little churches grow

just as little children grow. It is a high task to serve the interests of a little child or of a little church—and to help either one to increase in stature, in wisdom, and in favor with God and man. Half the joy in life lies in helping little things to grow into something greater by the adding of cubits to their stature. There is a disadvantage in going to a large church already filled to the doors. All that you can do there is to strive to maintain the *status quo*. You will learn more readily and grow more steadily by facing the difficulties of some situation where a struggling church is just waiting to be built up into its full promise of strength and usefulness.

Should a young minister be willing to preach in a vacant pulpit as a candidate? There are certain denominations where pastors are appointed to their churches by a superior power. With them there is no question of candidating. They have, however, their own peculiar troubles. The method of hearing candidates is not an ideal system. There is something artificial about the plan of saying to a young man: "Come and preach us a sermon! Now read the Bible a little! Now offer a prayer or two,

so that we may see how well you can do all of those things." The client does not select his lawyer nor the patient his physician by any such process. We may hope and pray for the day to come when men will be called upon their records, and upon the representations which those who are in a position to know the facts may make on their behalf.

The young man just out of divinity school however, has no record. His achievements are all in the future. If a certain congregation wishes to see him and to hear his voice and to know something about his spirit and temper from personal contacts, it may be that the only feasible way to achieve those ends is to invite him to spend a Sunday with them and conduct their usual services of worship.

The young minister has the right to insist that other candidates be disposed of before he comes up for their consideration. It is demoralizing to a church, and it is unfair to the young ministers, to bring fifteen or twenty different candidates before the congregation for its consideration. The young minister of fine spirit has no desire to enter a spiritual track-meet and run races with a score of other men in order to secure a church.

When the young minister goes to any parish as a

candidate to be considered, he may well avoid what we would call a "big sermon." He will not take the worst sermon that he has ever preached, nor even an average one; he will take one of his best. But it must be a real sermon, to be preached to real people, with the intention of giving them some real help, rather than a showy display of his intellectual and oratorical powers. If he can lose himself in his sermon, he will forget (and the people will forget) all about the cut of his hair and the set of his necktie, the tricks of his voice and his personal gestures. Give them a good, fair sample of the best kind of spiritual food you carry, and then leave it to their own godly judgment to decide as to whether they would like to have a continuous supply of such religious nourishment.

The young minister will naturally repress any personal eagerness that he may feel about securing a call to that particular parish. Even if he wants to come ever so much, he will not put on an undue amount of geniality, for he knows that the people will feel the unreality of it and be repelled. The young lady who allows the young man to see that she is so much in love with him that she can scarcely keep her hands off of him, discounts her chances

for his favor. You can well afford to let the congregation feel, even while you are conducting the service, that you have a few more cards up your sleeve which you are not playing as yet. You have a certain amount of reserve force which has not been fully brought into action.

When you reach your first parish, you may well avoid any introductory sermon on "the relation of the pulpit to the pew," or "the modern minister in a modern church," or "what does a pastor expect of his people." All this may well come as you move along together. When Phillips Brooks was once asked what kind of a sermon he would preach as the first sermon in a new parish, he replied: "Why not preach a straight gospel sermon such as you might preach on any Sunday? This is the natural way for any human relationship to commence." The young mother does not enter upon her duties by reading her baby an essay on "parental obligation" or "filial need." She begins by feeding her baby.

Go right along about your business, as if you had been there for months declaring to them the gospel of the Son of God and feeding them with

the bread of life which comes down from above! Make that first sermon simple, straightforward, and helpful, but not "a great pulpit effort" or a fantastic piece of religious oratory. If you can preach a still better one the next Sunday, and a still better one the third Sunday, all the better for you and for them!

In that new parish, you will naturally become acquainted with the people just as fast as you can. They will enjoy telling you their names for the first few months, but they soon get tired of it. "The good shepherd calleth his own sheep by name." He cannot call them by name until he knows their names. You may well invent for yourself some system of mnemonics which will aid you in connecting the name with the face. You will be aided in achieving that result if you form the habit of greeting your people not merely by saying "Good morning" but by using also their names in that greeting. Presently you will find that those names will come to you automatically, the moment you see the people who bear them. It is a great advantage for any minister to be able to call the men and the women, the young men and the maidens, the boys and the girls, by their names.

You will naturally be slow about upsetting established customs in your new parish. Some of those customs may seem to you undesirable, but they may be dear to those people. The order of service in public worship may seem awkward. The hymn-book may be of an old edition—perhaps the very book which Joshua's people used when they marched around Jericho with the rams' horns. You may find certain organizations in the church which cumber the ground. You will wish to change all these things. After you have won the confidence and affection of your people, it can be done with profit. If you undertake to do it abruptly, you may have upon your hands a merry church row and the necessity for a dismissing council.

You will naturally take your time about starting new organizations. Learn your way about first! The rate of infant mortality in brand-new church organizations is high. Many of them do not live through the second summer. Let the need be clear, and the material to meet that need plainly in view, before you start another organization!

You may well avoid the mistake of accepting too many outside engagements to speak during the

opening months of your pastorate. All the various organizations in the community will be inviting you to give addresses. You will need to put your best strength into your pulpit in those early months while you are being tried out. You may also feel it expedient to compel people to come to your own church if they wish to hear "the new minister." This will strengthen and steady your congregations at the beginning of your pastorate.

When Dr. George A. Gordon was called to the Old South Church in Boston, where he has been the pastor continuously for forty-three years, he told his deacons that he would not accept any invitation to speak anywhere except in the pulpit of the Old South Church for the first three years. When those three years had passed, all the places of opportunity in Eastern Massachusetts and beyond were open to him, if he wished to enter them.

The young minister will form his intimacies slowly. He has a right to half a dozen intimate friends among his men, with whom he may advise, and whom he may admit to a closer friendship in his personal affection. If they are men true, wise, just, who keep their own counsel, they will be valuable friends. He will wait until he has looked his

congregation over several times before he begins to select the "Peter and James and John" who will form that inner circle around him, even as the three men named formed an inner circle around the Master.

Here are some words both keen and wise from one who is a prophet and the son of a prophet; they show that he has learned his way about! "When you go to any parish, you will be obliged to have it out with your predecessor. No, he will not be there in person, but he will be there—never fear about that! Either he will have been a dismal failure or a huge success by the time you arrive. As a matter of fact, he may have been an ordinary, honest, capable fellow whose ministry, while he was actually engaged in it, had neither excited wild applause nor hoots of disapproval. But by the time you are located, he will either have been canonized or anathematized as a success or a failure." In either case, have a care! "They will tell you all about him."

The young minister will be careful as to how he listens to the talk of his people about his predecessor. He will be told by some of them that the man who preceded him was so noble and useful, and

such a great preacher, that he will feel that all the Christian virtues and all the homiletic excellence of the past must have been combined in this one man. Let the new minister listen to it all with patience and interest! He will remember that this predecessor was there when the baby died in the home where he is hearing this man's praises sung. He will remember that this man who preceded him helped to bring George out of his bad ways into wholesome living and to membership in the church, in that delightful family where he is breaking bread. He will thank God that the people think so highly of their former pastor. He will know that if he shows himself faithful and efficient, in a few years they will be talking in exactly the same vein about him.

On the other hand, he may be told how inferior his predecessor was in his preaching, as compared to the man who is now on the scene. When his parishioners begin to institute such comparisons, the new pastor had best change the subject and begin to discuss the present troubles in China or the outlook for a larger measure of self-government in India. If he encourages the people to talk in disparaging fashion about the pastor who recently re-

signed, he may be sure that the day will come when they will be talking in the same way about him. It is possible for a man to dig his own grave with his own mouth during his first six months in the community, and to dig it so deep that there will be no hope of a resurrection.

The young minister may well take thought regarding his ordination and his installation council. He will then be introduced to his fellow-ministers and neighbors. Let him have all his papers which have to do with his church standing, his educational preparation, his statement of belief, and all the rest, in good order! If he bears himself well on that important day, his brother ministers, who are in all probability great-souled, warm-hearted men, will admit him at once into their fellowship and throw around him the strong arms of their fraternal interest. In arranging for the public service of installation or ordination, he may well take counsel with some older brother minister of his own communion who will by friendly suggestions save him from making blunders or mistakes in connection with that important occasion.

If the minister wishes to leave a parish, the best

way to secure a better call is to fill the place where he is, so full of fine service that it will not hold him. The people of his faith will have sufficient regard for the conservation of energy to see to it that this waste does not continue. They will not long persist in pouring a ten-gallon man into a two-gallon place.

He may well trust to his friends to present his name to other and larger churches which are seeking pastors. His friends will do it all the more readily if they have not been asked. If the young man is equal to a larger opportunity, there will be men at hand who will make it their business to see that he gets it. I feel sure that personally, I have received as many calls as were good for me—more than I have deserved—yet I have never asked a man to write a letter or to use his influence to secure for me an invitation to some more important field.

It is easier for a minister to get a church while he has a church. If he feels that the time has come when it is wise for him to move, let him take his church officers into his confidence and tell them so. Then they will be his friends in his new purpose. They will be ready to speak a cordial word on his

behalf when inquiries are made, or when some other church is directly seeking a pastor.

When he is ready to move, let him have in mind (as he should have had in mind during all the years of his work) his successor! Let him leave the records of the church in good condition! He will not leave, as an ill-starred heritage, a long list of absent and unknown members who are just so much dead wood to be cut out of the church roll. He will strive to leave an abundant measure of good-will on the part of the people toward the minister as a bequest to the man who shall follow him. It would contribute to any man's faithfulness if he could have in mind all the while that successor who will "follow in his train" to gather up and conserve the results of his work.

When you are preparing to leave a parish, see to it, if it lies anywhere within the realm of the possible, that you close on a full rather than on an ebb tide. "Keep your work going at full speed until the very last day. Don't let things slump. Pursue your program with diligence." And when you preach your last sermon, or give the address at the "farewell reception," have a great deal more to say

about the kindness you have received from those good people, and the joy you have had in working with them, than about those marvelous opportunities which are open to you in the other place to which you have just been called. When you say "Good-by" let the original and deeper meaning of that common phrase, "God be with you," be clearly sounded.

There was an older minister once who was coming into port, for the last time as the event proved. He was writing a letter to a young minister who was just setting sail for his voyage of spiritual service. The older minister had already visited all the countries which the young man knew about and many more besides. He had felt the eager throb of life, the bite and sting of temptation, the urge of resentment when he had been unfairly treated. He knew all about the feelings which the young man was cherishing, and he had added further instalments of valuable experience. He had gone straight through the year, spring, summer, autumn, and winter, without missing a month. Here away late in December, he was summing up the net results of his career for the benefit of one less experienced.

"Endure hardness as a good soldier of Jesus

Christ! Watch in all things and make full proof of thy ministry! Stir up the gift of God which is in you! For I am now ready to be offered. The time of my departure is at hand. I have finished my course; I have fought a good fight; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord shall give me at that day." And not to him only, but to every minister who brings the best he has without reserve, into the high calling where he has enlisted for life!

CHAPTER XV

LEARNING TO PRAY

"MEN ought always to pray." Men always have prayed. Some of them regularly and steadily, some of them only in emergencies. Some of them thoughtfully and intelligently, some of them ignorantly and superstitiously. Some of them have prayed simply and directly, as Peter did when he said, "Lord save me," as the publican did when he said, "God, be merciful to me a sinner." Some of them have used elaborate liturgies. But the fact stands, that in all sorts of ways, men have prayed.

Go back to the farthest confines of recorded history and beyond, and you will find places of prayer and habits of prayer. You cannot find a race of men to-day so civilized or so uncivilized, but that many of them will be asking, seeking, knocking at the door of a world unseen. They are trying to gain the sense of contact and fellowship with Him who is above all and through all and in all things.

How shall we think of this spiritual exercise which we call prayer? "When I was a child I thought as a child, I spoke as a child, I understood as a child." I thought of prayer as a kind of magical performance whereby if a man was sufficiently in earnest and was sure enough of himself, if he was careful to use the right form of approach and to close his prayer with some such phrase as "for Jesus' sake," he could get anything he wanted. It was primarily an effort to get something. It was the act of a skilful beggar demanding his share of the divine bounty.

The man who prayed was carrying on a mail-order business with the unseen world. He made out his list, according to his own desires and the measure of his faith, and sent it in. Then he waited to see what would come back—not always a complete order but enough to keep him praying!

This exercise of prayer has suffered from all manner of misconceptions. Happy coincidences have been pushed forward as miraculous answers to prayer. During the Great War, the mother of a young man, who was in the American army in France, stood up in prayer-meeting and related a

wonderful answer to her prayer. Her son and four other American soldiers were standing in a group in one of the trenches, when a German shell exploded just over their heads and killed the other four. Her son escaped with only a scratch or two. She had been praying for him, she said, and God had answered her prayer.

Her pastor very wisely told her at the close of the meeting that before he would cite that occurrence, as a marvelous answer to prayer, he would like to know if the mothers of the other four boys had been praying for them. He would also like to know how far her experience had been the common experience of praying mothers who had sons in France. We cannot base too wide an induction upon a single isolated fact.

Prayer has sometimes been discredited by those who take what one writer has called "the sultanic rather than the scientific view" of this spiritual exercise. Those people think of God as a kind of spiritual despot, like the former sultan of Turkey, subject to moods if not whims, needing to be placated, susceptible to the flattery contained in the more extravagant language of devotion, and moved

by an excessive humility of approach bordering closely on groveling. God is supposed to give or to withhold his favors with a certain amount of caprice, so that this business of praying becomes a very uncertain exercise. It all depends upon how the Grand Sultan happens to be feeling when one makes his request.

Over against that is the more scientific conception of prayer. It is believed by more intelligent people that the law of causation operates here as everywhere; that men reap as they sow; that mighty spiritual forces are not lawless nor magical, but that they operate according to laws of their own in that realm of moral and spiritual values where for the most part prayer moves and holds sway.

Prayer is communion, fellowship, coöperation between these finite spirits of ours and the Infinite Spirit of Him who is above all. There is in it an element of give and take, the interchange of thought, feeling, purpose. It is like the commerce which goes on between the branch and the vine, making the branch fruitful by a free operation of the mightier life of the vine. It is like the fellowship which goes on between a mother and her child,

causing the child's life to grow and to be enriched by its contact with the richer and more mature personality of the mother.

The main business of prayer is not to "get something" tangible which can be carried away. If I can pray for ten minutes and feel myself at one with the Father as the branch is at one with the vine, as a right-minded, honest-hearted child is at one with his mother, my prayer has already received a great and gracious answer. I am so deeply conscious of help received that the idea of the mail-order business never enters my head.

Here was Abraham praying for Sodom! It was an evil place. Its morals were unspeakable, and the very name of Sodom had become a byword and a hissing. Abraham was a clean-minded man, and he became convinced that Sodom would be destroyed for its vices.

He began to pray for the place. He said: "Lord, wilt thou destroy the righteous with the wicked? Peradventure there may be fifty righteous men in Sodom." He received assurance that Sodom would not be destroyed if fifty righteous men could be found there.

Then Abraham reflected that righteous men were scarce in Sodom; it might be difficult to round up fifty of them. He prayed again. "Peradventure there may be forty-five righteous; wilt thou destroy the city for lack of five? Shall not the judge of all the earth do right?" He was assured that the place would not be destroyed if forty-five righteous could be found.

Then the story says that Abraham brought the figure down to forty, thirty, twenty, finally to ten. He was trying to get the best bargain he could. He was "beating the Lord down" on his price, so to speak, after the manner of some of the less respected members of his race to this day. He was assured that if ten righteous men could be found, Sodom would be spared.

The story is told after the manner of the Orient and in the style of that early day. But the meaning is plain. As Abraham prayed, his faith in the mercy of God rose higher and higher. God will not destroy the place for fifty, for forty, for thirty, for twenty; nay, he will not destroy it if even ten righteous men are found there! As Abraham prayed, his faith in the significance and power of good men increased. Fifty good men would save Sodom! Forty would

do it, thirty, twenty; nay, if ten men were righteous to the core, and their hearts were set upon it, they could save Sodom!

Was Abraham's prayer answered? Most emphatically, yes! Sodom was destroyed by its own unspeakable vices; the fire and brimstone, of which the story speaks, are vivid symbols of the tragic fate which in one form or another always overtakes any man or any community guilty of such vices. But Abraham had an answer to his prayer in that rising faith in the mercy of God, in that growing sense of the significance of righteous men in the world, in the more complete harmony of his own will with the will of God, so that in his unfolding life and influence, and in the influence of the nation of which he became the head, all the nations of earth have been blessed. His mail-order was not filled, but he was filled with a deeper sense of the power, the wisdom, and the goodness of the God he was called to serve.

What we need most of all in prayer is not more noise and fervor, not a more boisterous bombarding of the throne of grace with our requests, as if by the sheer weight of our insistence we would over-

come the divine reluctance! Not more repetition of perfunctory requests; neither in prayer nor in preaching are men heard for their "much speaking." In both of these exercises, a wholesome limit is a distinct advantage.

What we need most of all is sounder method and a more absolute sincerity in our requests. Prayer is the coöperation of mind and heart and will in a rational process. When we pray, it is for us to make our approach reverently, to ask conscientiously, to wait patiently, knowing that when any prayer is offered aright the results may well transcend all that we ask or think.

There are four main elements in all prayer which is genuine; they should all be present, in the spirit certainly (if not in so many words), of every prayer. First, adoration—we are not chatting with a next-door neighbor. We are speaking to our Maker. Then thanksgiving—we have already received at his hands benefits unspeakable, more than we deserve. Gratitude is one of the finest traits in human character; show it when you enter His presence. Then confession—in that sublime presence we are conscious of our lack. We have followed too much

the devices and desires of our own hearts. We have done things which we ought not to have done. We have erred and strayed from the way like lost sheep. In honest fashion, own up and make your approach with the words of confession on your lips. And then, with these moods as a preparation, let there be petition. Ask, that you may receive. Seek, and you will find. Knock, and His door into the treasure-house of a world unseen will open. All this is not in the mood or the method of a mail-order business. Let your approach to God be according to that sounder method, and you will find it the intelligent and rewarding coöperation of mind and heart and will with a rational process!

We need also to enlarge our conception as to the range of the "answers to prayer" which may be expected. Were all the prayers of Jesus answered? He was sincere. He had faith. He prayed, as only He could pray, out of the fullness of that matchless life.

His prayers were not all answered in the exact terms of his personal requests. When he prayed that night in Gethsemane, he said at first, "Let this cup pass." He shrank, as any healthy, honest na-

ture at the age of thirty-three would shrink, from that painful, humiliating, and tragic death upon the cross between two thieves, as if he had been a common criminal. "Let this cup pass," he said.

Then later he prayed: "Father, if it be possible let this cup pass! Nevertheless not my will but thine be done." And then still later, he prayed again, "If this cup may not pass except I drink it, thy will be done!" Then he rose up to go out to do that will and to drink that cup. He said, "Thy will be done," not in passive, helpless resignation to that which was inevitable. He said it in an active readiness to coöperate with that perfect will of the Father. The willingness and the ability to do just that, was in itself the highest sort of answer to prayer.

It is because of certain narrow, petty conceptions of "answers to prayer" that some people are wont to say: "There is no need of my praying. It would be an act of impertinence. God is good, and He will give me whatever is for my good without my asking him."

They speak as if "my good" were always something fixed and solid like a block of granite. What will be for "my good" is conditioned always upon

my spiritual attitude. That which may be "good" for an indifferent, prayerless man may not be anything like what would be "good" for a prayerful man intent upon coöperating with the will of his Heavenly Father. One of the best answers to prayer is to be found in that change induced in us which makes it possible for God to do his best on our behalf.

Here is the stream of divine purpose for me, for you, and for all mankind, flowing steadily and strongly, even as the Hudson River flows from Albany to the Battery! How much more swiftly those two brave New York women, who swam across the English Channel, could swim in the Hudson River, if they swam with the current rather than against it or across it!

Now when I pray, I am placing in the very forefront of my prayer that request, "Thy will be done on earth as it is in heaven." I am putting myself fully and frankly into the current of that good and acceptable and perfect will of God which is our peace. And the best answer to my prayer which I can receive is to be found in the ability I gain to swim with the current of the divine purpose for me and for all mankind.

How wide a range may our requests take? We may say that all these interests of ours, all that bears upon our well-being and upon our highest usefulness, is of interest to Him. Yet even so, there are various things about which I never think of praying. I do not pray about the weather. Every one thinks about it, talks about it, is affected by it! I am not always sure as to who is managing the weather; I do sometimes think that it might be done better, especially in New England where, as Mark Twain once said, we have "a sumptuous variety of weather."

But I do not pray about it. I am not certain that I know on any given day just what sort of weather would be best for all concerned. The weather which would satisfy me, if I were going out to play golf, may not be best for the farmers. If I were about to take a long railroad journey and it was hot and dusty, a rain-storm would be very agreeable to me, but it might not be equally satisfactory for the farmers who were getting in their hay. So I leave all that to the Maker of heaven and earth.

But in all those fields where human choices bear upon human well-being, I am ready to pray. How much of human welfare depends upon the steady,

intelligent, reliable action of human wills, purified and fortified by the action of the divine spirit upon them!

For example, I have crossed this continent from ocean to ocean fifty-four times. I lived in California fifteen years and formed the habit. In the last thirty years I have spent more than six hundred nights on the sleeper—nearly two years of my life. I never lie down in my berth to go to sleep without praying for the engineer, the fireman, the brakeman, the conductor, and the train-despatcher, that they may be alert, watchful, and faithful in the discharge of their duties, so that my life and the lives of all my fellow-passengers on that train may be safe within their care. When morning comes, I always give thanks for the care and protection of the night. And in all of those six hundred nights on the sleeper, I have never been in a wreck.

Now I would not go so far as to say that my prayers have caused that result. I am simply giving you the facts. It may be that other men who have prayed just as earnestly have been in train wrecks. But I do know that I lie down to sleep with an added peace of mind, because I have prayed. And because the Divine Spirit is in touch with the minds and

hearts of all of those trainmen for whom I pray, I believe that my prayer may have helped.

The more nearly our praying conforms to the method of Jesus, the more acceptable and fruitful it will be. "When He was praying in a certain place," His disciples crept up close to Him, and the moment He ceased, they said, "Teach us to pray." They wanted to learn to do it as He did it.

He taught them. "After this manner pray ye"—not always in just those words, but let this indicate the general scope and method of your praying! Then followed the Lord's Prayer. "Our Father"—there is the love we address with that name taken out of our own family life! "Who art in heaven"—there is the character of that love! It is a holy love, a heavenly love. This is the Being with whom we have to do when we pray.

Then follow six petitions in order! It is significant that five of the six move altogether in the realm of moral and spiritual values. The hallowing of God's name, the coming of His kingdom, the doing of his will, the forgiveness of our sins, and the deliverance of our hearts from evil!

Only one of the six petitions has to do with

things material! And that one is limited to a modest request for bread enough to get through the day. "Give us day by day our daily bread"—a single day's rations, not of luxuries but of plain bread. That indicates the main realm in which intelligent prayer should move, the realm of spiritual values.

Jesus would have every prayer offered in humility. "Two men went into the temple to pray, one a Pharisee and the other a publican. The Pharisee stood and prayed thus *with himself*," the record says with terrible accuracy. It was an entirely subjective transaction. He bragged about himself. "Thank God, I am not as other men are, extortioners, adulterers, unjust, or even as this publican. I fast twice in the week. I give tithes of all that I possess." He was "pointing with pride," as they say in political conventions, to his own spiritual achievements; and he went down to his house unblessed.

The publican saw nothing, felt nothing, spoke of nothing but his own sense of need. There in the temple he felt his kinship with the Eternal, but he felt also his own unworthiness. He "viewed with alarm" the faultiness of his own life. "God be merciful to me a sinner"—that was all he said.

That was all he needed to say. You have there the four main terms of religious experience. "God," the object of religion, the basis of all our trust. "Me," the subject of religion, the human soul where religion works out its beneficent results. "Sin," the obstacle to religion, the cause of all our moral failure and of our alienation from God. "Mercy," the agent of religion, the instrument by which God achieves our redemption. It is all there —"God, be merciful to me a sinner"—and this prayer offered in humility sent that man down to his house justified.

Jesus would have men pray persistently. "Lord, teach us to pray." You cannot learn that great lesson in five minutes nor in five months. Take five years, and you will begin to know something about it. Jesus drew the picture of a poor widow, a type of helplessness in an Oriental court, overcoming the reluctance of an unjust judge at last by her sheer persistence. "Lest she weary me by her continual coming, I will avenge her," the unjust judge said.

He drew another picture of a man who was so selfish that he would not get out of bed to lend his neighbor a loaf of bread, when guests had come

in unexpectedly and he did not have enough in the house to give them their supper. But because the neighbor kept on knocking and knocking, he did finally get up and give him as much bread as he needed. Jesus was indicating how much persistence would accomplish even in the face of such obstacles. The obstacles in the way of obtaining help in prayer are not in Him but in our own unfaithful, unbelieving, unresponsive hearts. These obstacles also may be overcome by persistent prayer.

"Men ought always to pray and not to faint." "Ask"—the word is in the present tense, indicating continuous action—ask and keep on asking, seek and keep on seeking, knock and keep on knocking; and as sure as sunrise, you will be receiving, finding, and having the door opened to your desire. Think of prayer as Jesus thought of it, and then pray "in His name"—that is, in His mood and spirit—and it will become to you the most precious exercise in your whole life.

I know of no finer bit of counsel as to the general method of prayer than these plain straight words uttered by Dr. Charles E. Jefferson:

Have fixed hours of prayer. One can pray at any time, but if you would make progress in your prayer life, pray at a stated time. The body likes regularity; so also does the spirit.

When the hour of prayer comes, get down on your knees. One can pray in any posture—sitting, standing, lying down or walking—but one learns best to pray by praying on one's knees. That is the posture that little children take, and grown-up suppliants, when on an eager quest, instinctively bend the knee. There is something in the bended knee which aids the soul in approaching God. Let the body help you all it can!

Close your eyes. One can pray with eyes wide open, but there are reasons why the eyes in prayer should be closed. The physical world rushes in upon us through the eyes. The eyelids are doors, and at the hour of prayer they should be closed. The soul looks out upon a universe of form and color through the eyes. They are windows which in the hour of prayer should be curtained. In order to come into communion with the invisible, the visible should be blotted out.

Pour out your prayer in audible words. One can pray in silence, but in order to pray well in silence, it is best to begin praying in words that the ear can hear. The ear helps one to attend to the work on hand. It makes it more difficult for the mind to wander. When one prays habitually in silence, he is in danger of becoming lazy and slipshod in his praying. His prayer has a tendency to become vague and feeble and thin.

Let your present experience determine what you are

to say first! If you are full of gratitude, give thanks; if you are weighted down with contrition, confess your sins; if you eagerly desire some particular thing, ask for it at once. If it is not your own need but the need of others which is most potent in your thought, let your prayer begin with intercession.

Be specific. Shun generalities; they chill the heart and reduce prayer to a monotonous formality. Do not confess sins in general, but particular sins, and not sins committed years ago, but sins which are yet fresh in your mind. Ask forgiveness for the latest cruel word, for the last hateful thought, and for the most recent mean act. It is only when one picks up some one particular sin, and looks it squarely in the face in the presence of God, that one becomes either sorry or ashamed or repentant.

Thanksgiving also should be specific! It is not enough to thank God for his goodness in general or for his mercies *en masse*. Pick out the blessing which has made you glad, and thank him for that. Name it. It will become more real when you name it. Lay it before God all by itself! It will become more beautiful when you separate it from the great mass of his mercies.

Pray always in the name of Jesus! This does not mean closing a prayer with the phrase—"In Jesus' name," or "For Jesus' sake." Such phrases are unnecessary. To pray "in the name of Jesus" means to pray in His spirit and for the things which lie within the scope of His purpose. Let your prayer be filial, with the attitude and in the manner of a child. Let it be social, full of the pronouns "us" and "our." Let it be loving, breathing the spirit of mercy

and forgiveness. Let it be noble, pleading for deliverance from the forces which ruin the soul.

It rests with me and with you to determine how much prayer shall accomplish in our lives. When I am at my home in New Haven, if I wish my friend in New York to talk to me over the telephone, I must take down the receiver and listen. He may be ever so ready to speak to me; he may have that to impart which would be greatly to my advantage! He cannot talk to me from New York until I have done my part at my end of the line in New Haven.

Prayer is the act of taking down the receiver and listening until one finds himself in direct communication with his Maker. The Heavenly Father at this very hour is broadcasting his help, but my receiving apparatus and yours must be adjusted and attuned to those wave-lengths, if we would enjoy our full share of that help. God does not give, God cannot give to any man all that is best for him, until the man himself meets the necessary conditions at his end of the line, by living a prayerful life.

CHAPTER XVI

THE MODERN MINISTER AND HIS LORD

"WHAT think ye of Christ?" It is His own question. It is addresssed to you, and to me, and to that man across the aisle. We owe it to Him, we owe it to ourselves, and we owe it to the people to whom we are sent to minister, to make some sort of carefully considered reply. And it utterly passes my comprehension how any one, facing the facts of history for the last nineteen hundred years, can fail to think about Him in some way, and to think seriously.

Here is One who has made His birthday, born though He was in the manger of a stable in an out-of-the-way place, the starting-point from which all the leading nations of earth reckon their time!" "Nineteen hundred and twenty-seven," they are saying the wide world around; it is just that long since He was born in Bethlehem of Judea! You can hardly date a letter or a check or look at the

heading of your morning paper without thinking of Him.

Here is One who has taken the moral government of the best parts of the world upon His shoulder as none other ever has! His ideas, His principles, and His spirit have gained for themselves an unapproached primacy in the moral appraisal of mankind! Here is One who has shown himself able to meet and to satisfy the strongest, the deepest, the holiest impulses of our human hearts as none other ever has! What think ye of Christ? When He stands before you, what reaction does His life set up in your life?

The modern minister in his thought of Christ ordinarily emphasizes these three points: First, he exalts the moral rather than the magical aspects of Christ's life. When Jesus was here, some men were interested mainly in the magical elements of His nature. He spoke slightingly of that form of faith. "Except ye see signs and wonders ye will not believe." "Blessed are they who have not seen" signs and wonders, "and yet have believed." He refused to turn stones into bread or to fling Himself down from the pinnacle of the Temple unhurt as a magi-

cal, dramatic appeal for the attention and confidence of men. He relied upon instruction, persuasion and the moral appeal of a devoted life.

Take this question of the Virgin birth about which we have heard so much in the last few years! Did Jesus of Nazareth have two human parents, as all the rest of us have, or in some miraculous way did He have but one.

What does it matter? However He entered this human life of ours, He was what He was. Whatever the mode of His physical birth, His impress upon the higher life of the world has been as we know it. We do not base our belief in His divinity (a belief which I cherish with all my heart) upon the manner of His birth, but upon the qualities of mind and heart He showed, upon the completeness of His manifestation of the divine character in His own life, upon the redemption He accomplished in saving men from their sins. The other question is not vital. It lies quite to one side of the main issue.

Here is a man who believes in the Virgin birth! I would not waste time nor breath in trying to persuade him that the claim is not true. It may be true —I have no indisputable evidence to convince him that he is mistaken. Here is another man who does

not believe in the Virgin birth! The data offered do not seem to him convincing. I would not waste time trying to persuade him that the claim is true. I cannot produce evidence which would compel his assent. The data offered make different impressions upon different minds; and in either case what does it matter? It is the moral and spiritual aspects of Christ's life which are important, rather than some claim about the magical mode of His birth.

Here the Modernist follows the main trend of Bible teaching! Here is Mark, the oldest and, in the judgment of most New Testament scholars, the most authentic account of the life of Jesus! Mark does not make the slightest reference to the manner of Christ's birth. He begins with the preaching of John the Baptist and the baptism and temptation of Jesus when He was about thirty years old. Here is John, the latest of the four Gospels, the one which exalts Christ as the Son of God in a sense altogether unique, more clearly perhaps than any other one of the four Gospels! John's first word about the earthly life of Jesus has to do with the scene where John the Baptist was preaching. Jesus appeared before him, and the great forerunner,

looking upon Him, said "Behold, the Lamb of God that taketh away the sin of the world!" Then follows immediately an account of how Jesus began to make disciples. Not a word about the Virgin birth!

Here is Paul, the greatest of the apostles! He wrote almost a third of the New Testament with his own hand. Count the pages sometime and see! He did more than any other one save Christ Himself to give shape and content to our Christian faith. He was the most successful missionary of the new faith that the world has ever seen. What does Paul say about the Virgin birth?

He does not say anything. In all his recorded sermons, addresses and letters not a syllable! He has a great deal to say about the death of Christ, about the resurrection of Christ, about the redemption Christ accomplished, about "Christ in us the hope of glory," about the fact that Christ will reign until he has put all enemies of the divine purpose under his feet. But never a word about the Virgin birth!

Jesus himself never refers to it. He must have known. "Mary his mother kept all these things" connected with his early life "in her heart." Jesus delivers his message and does all His work without ever referring (so far as the record shows) to any

peculiar physical circumstances connected with His birth.

I am not citing the action of these New Testament writers as evidence that they disbelieved the Virgin birth. Silence does not always mean disbelief. I am citing their action as evidence of the fact that they did not regard it as vital. The only references we find to the Virgin birth in the New Testament are in Matthew and Luke. These passages were apparently added by some later hand, because in both Matthew and Luke the genealogy of Jesus is given, and in both cases his ancestry is traced back, not through Mary his mother, but through Joseph his father. This would hardly be consistent with that later claim about the Virgin birth.

In Matthew, the narrative says that the claim rested upon a dream which Joseph had—he dreamed it. In Luke the reference is contained in a few lovely verses, but in all the rest of the New Testament this claim receives no further indorsement.

The Modernist is not sufficiently interested in this doctrine to stir up any controversy at that point. It seems to him, as it seemed apparently to the men who wrote the New Testament, that the

question is not vital. He therefore fixes his attention upon the moral and spiritual aspects of Christ's life rather than upon the magical.

I would say the same thing about a physical resurrection. What became of the body of Christ? Men saw Him hanging upon the cross. When the Roman soldiers pronounced Him dead, we read that the body was taken down and placed in the tomb of Joseph of Arimathea. What became of it then?

Many Christians believe that it underwent a miraculous change, that in some way it became alive again, and that in that same body Jesus reappeared to His disciples. When they went to the sepulchre, they found the stone rolled away and the tomb empty.

Many other Christians, equally intelligent and sincere, do not believe in a physical resurrection. They believe, as Paul said, that "there is a natural body and there is also a spiritual body." "As we have borne the image of the earthy, we shall also bear the image of the heavenly." They hold that when the risen Christ appeared to His disciples, to the women, and to the five hundred people at once of whom Paul speaks, He showed them a spiritual

body, real and recognizable, but not the same physical body which was placed in the tomb of Joseph.

I feel personally that there is a great deal more to be said for this reference to the "empty tomb" than can be said for the Virgin birth. If the body which hung upon the cross was still there, why did not the enemies of Christ produce it to refute once for all the claim which His disciples were speedily making in Jerusalem that Christ had risen from the dead? I have never found a reply to that argument which quite satisfied me.

Even so, the whole question does not seem to me vital. Here is the essential point! After men had seen Jesus die upon the cross in the eyes of a multitude, "He showed himself alive." He triumphed over death and was able to certify that fact to His contemporaries. The one fact which beyond all others convinces me of the truth of the resurrection of Christ is this: when His disciples saw Him die upon the cross, that ended the whole movement to which they had been giving their lives, so far as they were concerned. "We trusted that it had been he who should have redeemed Israel, but now he has been three days dead"—and all their hopes were dead. They at once went back to their fishing.

Then something occurred which changed those unbelieving, disheartened men into triumphant witnesses for Christ. They went everywhere proclaiming their belief in a risen Lord, ready to seal their convictions in their own blood, and discovering that men were lifted into newness of life by faith in this risen Lord. I cannot find any sufficient cause for that change of front on their part, except the fact that Christ did triumph over death and was able to "show Himself alive" to the men of that day.

I am not much concerned about the precise nature of the body in which Christ appeared to His disciples. Was it a natural body or a spiritual body? It would add nothing to the joy of my faith if it should be made plain that some magical change did take place in that flesh and blood which was taken down from the cross and placed in the tomb of Joseph, enabling Him to make the appearances recorded in the Gospels.

All that seems to me secondary. Here is the essential fact: he triumphed over death, and "brought life and immortality to light," because, as we are told in the book of Acts, "It was not possible that he could be holden of it." *He* could not be holden of *it*. Conscious personality triumphed over the

material forces of physical dissolution. "He showed Himself alive"; and the Christ whom we trust, the Christ we preach, the Christ we strive to follow, is the risen, living Christ. We magnify the moral and spiritual aspects of His life.

I would apply that same principle to the whole miraculous element in the Gospels. Here the line of approach has shifted, mainly in the last fifty years. Nicodemus, a master in Israel, a trained theologian, said, "Rabbi, we know that thou art a teacher come from God because no man can do these miracles that thou doest except God be with him." He was ready to believe in Christ as "one sent from God" because Christ wrought miracles. He has been followed in that line of approach by thousands of theologians.

We have reversed that order of procedure. Those who believe that Christ wrought miracles—and I am frank to say that I am one of them—believe in the miracles because they first believe in Christ. They believe in Christ because of His qualities of mind and heart, because of the redemption He has accomplished in saving men from their sins. With that faith, they are ready to believe that the

great natural order which enfolded Him (as it enfolds us all) may have made to him as an exceptional person, an altogether exceptional response.

We have learned a great deal in the last fifty years about the potency of mental and spiritual forces in overcoming certain forms of disease, in gaining and maintaining sounder physical health. In the presence of suffering, especially of the functional or neurotic type, Jesus developed amazing powers of recovery. He used those powers for the healing of the sick. "They brought to him many that were diseased," the record says, "and he healed them all." I can readily believe that His sympathetic insight, the power and purity of His personality, and His sense of oneness with God enabled Him to open the eyes of the blind and to cause the lame to walk and to heal the sick.

Along with these occasional acts of healing, He did that which to me is still more wonderful. He took plain men and women as he found them and changed badness into goodness, weakness into strength, moral indifference into high-hearted devotion. He is still doing just that in all the lands of earth where his Gospel has reached. We "call His

name Jesus, Saviour, because He saves people from their sins."

The Modernist, therefore, in preaching Christ rests the weight of his appeal upon the perfection of His character, upon the depth of His spiritual insight, upon the majestic quality of the truth He taught, upon the guidance He offers to those who would walk in newness of life, and most of all upon His redemptive power in recovering men from the mastery of evil. In a word he exalts the moral and spiritual aspects of Christ's life and work.

The Modernist also emphasizes the present Christ rather than the Christ of the past. We are all grateful beyond measure for "the historic Christ." We give thanks for what He said and did and was. How much it means to the needy world in its hunger for reality, in its desire to see humanity at its best, in its quest for God, to find this record spread upon the pages of the New Testament! "In him was life, and the life was the light of men. That was the true light that lighteth every man." The word of life "was made flesh and dwelt among us full of grace and truth." For all this we give thanks to the Giver of every good and perfect gift.

But it is not the Christ of the past that we most exalt; it is the Christ of the present, the living, reigning, redeeming Saviour of men at this very hour. "Now is the accepted time! Now is the day of salvation." When I would find peace for my own sinful heart, strength for that weakness of which I am so painfully aware, guidance for that uncertainty which causes every one to grope and stumble, I do not turn back to something which happened nineteen hundred years ago. I do not seek the living among the dead. I turn to Him who is here at this moment, not far from any one of us.

If the sufferings of Christ for the sin of the world, and the resurrection of Christ triumphing over sin and death, are merely historic events in the past, they do not accomplish the high ends for which they were designed. Paul prayed that he might "know Christ in the fellowship of his sufferings and in the power of his resurrection." He would, according to the measure of his faith, reproduce those experiences in his own life so that thereby he might share in that blessed redemption which they represented. "Forgetting the things which were behind and reaching for the things which are ahead," he would "press toward the

mark of the high calling of God in Christ Jesus our Lord." His Christ was a present Christ, not the Christ of a remote past.

It was so with all of those early apostles. When they came to believe in the risen Christ, they felt themselves taken up into an invisible but a real and mighty sense of fellowship. He was with them and for them in a spiritual alliance which would make them victorious upon every field of moral struggle which they might enter.

As they went forth witnessing in His name and calling upon others to put their trust in the same invisible source of help, Christ was working with them and through them for the accomplishment of His good pleasure. When they carried this faith of theirs out into wider and wider areas of life, they found, as we say in our modern pragmatic fashion, that "it worked." Men were transformed by the renewing of their minds, that they might prove in their individual experiences what is that good and acceptable and perfect will of God.

I have seen, as you have seen, coarse rough men from the street, their lives stained, soiled, scarred by evil doing, made over in an hour by the power

of Christ. They were sick of their wrong-doing, and they were saying, by their bearing if not in so many words: "Oh, wretched men that we are, who shall deliver us? The good that we would, we do not. The evil that we hate, that we do. There is a warring in our members which destroys our peace and robs us of our strength."

Then those very men, by supreme acts of penitence, of open confession, of high faith in Him, were changed. They rose up saying, if not in words then in newness of life: "There is now no condemnation to them that are in Christ. The law of the spirit of life in him hath made us free." And knowing all this as a matter of common Christian experience, the Modernist emphasizes the present Christ rather than the Christ of the remote past.

Hear this word of John Morley, one of Britain's greatest statesmen and a man of rare literary skill. He was an agnostic in his philosophy, but he had a keen sense of spiritual values. "The advance of a community depends," he said, "not merely upon the importance and elevation of its moral maxims but also upon the quickening of moral sensibility. The latter work has been effected chiefly, wherever

it has been effected on a large scale, by teachers of a certain singular personal quality."

"The quickening of moral sensibility," causing man to value and to care for the things that are true and just and clean, honorable, reputable, lovable, has been brought about by Him who is Master and Lord, who is the Redeemer and Saviour of man, as by no other in the whole history of mankind. He is doing just that here and now. These miracles of grace, these transformations by the Spirit which is from above, can be repeated endlessly in all the lives which offer themselves in penitence and trust. This immediate work of Christ in the lives of men is the place for us to rest our weight.

The best type of Modernism to-day is clear also in its consciousness of the divine element in Christ. We do not forget for one moment how human He was. Born of a woman amid lowly surroundings! Reared in the home of a carpenter and accustomed to work with His hands! Making His increase in stature and wisdom, in favor with God and man, step by step in a normal growth! "Tempted in all

points like as we are," that he might the better aid those who are tempted! Tasting the whole human situation from birth to death for every man! "Learning obedience," the record says, "by the things that He suffered"—His spiritual knowledge was wrought out by the discipline of sacrifice! Dying at last upon the cross in humiliation between two thieves and crying out, "My God, my God, why, oh, why!" as one of us might have cried! How thoroughly, intensely, bitterly human it all was!

But in all that and transcending it, there was a certain quality of spirit, a certain strength and dignity, a certain poise and serenity, the utter absence of any sense of fault, and the constant sense of hitting the mark every time full in the center, which stamped Him as more than human.

There was the ability to say without fear of failure or contradiction, "I am the way, walk in it; and the truth, accept it; and the life, live it, by my help!" There was the power to say, "Come unto me, all ye that labor and are heavy laden, and ye shall find rest to your souls." There was all this which stamps Him as divine. He has, for us,

all the religious value of God. It is that which enables us to look up and pray as we sing:

> My faith looks up to thee,
> Thou Lamb of Calvary,
> Saviour divine.
> Now hear me while I pray,
> Take all my guilt away.

You will not, I am sure, mistake my meaning at this point! I do not read along in the four Gospels and speak of Jesus as God. His own disciples did not. I do not believe that when Mary his mother held him in her arms as a helpless child and brought him into the temple, the Infinite Being who is the ground and source of all finite existence was there contained in the body of that babe. I do not believe that when He lay in the hinder part of a boat asleep, wearied by His labors, the Omnipotent God, the Maker of heaven and earth, was there asleep, leaving the universe for the time to its own devices. That would be orthodoxy run mad and the language of devotion become extravagant and foolish.

But this I do believe, that we have in the life and

teaching, in the death and resurrection of Jesus Christ, the supreme manifestation of the divine in terms of human life. The Eternal Word was made flesh and dwelt among us full of grace and truth. Having seen Him, we have seen the Father.

We find in Him therefore something more than a great man, a matchless teacher, a perfect example, a moral leader of heroic build. We find One who is Saviour, Redeemer, and Lord. As Professor Benjamin W. Bacon, a liberal of the liberals, an outstanding, thoroughgoing, root-and-branch Modernist, said, in his centenary address at Yale a few years ago: "Christianity did not arise out of the admiration felt by Paul and the Galilean apostles for Jesus as a teacher. They scarcely mentioned the fact that He was a teacher, still less considered that he presented a new system of ethics. Christianity arose out of what men believed to be the act of God. God was in Christ doing something on their behalf."

"God was in Christ reconciling the world unto Himself." This is the gospel which the apostle proclaimed as "the power of God unto salvation to every one who believed." "The gospel," as Dean Inge said when he was here, "is good news,

not good advice." As we saw once for all in Jesus Christ, it is the good news that God is with us and for us in our quest for that life which is life indeed; and because He is with us, ultimate victory is sure.

Charles Lamb was right in his estimate of the appraisal which people generally would instinctively place upon the person of Christ. If Plato or Shakspere or John Wesley should enter this room and walk down the aisle, we would all rise. By a common impulse, we would stand to show our respect for the intellectual, the literary, and the spiritual excellence embodied in those men.

If Jesus Christ should enter this room and walk down the aisle, we would all kneel. There is that in Him which would instantly cause the best there is in us to bow. We would bow before Him in reverent, obedient trust and in willing consecration.

It is a great hour to be alive; and to be alive and young, with all those splendid years of opportunity awaiting you, is heaven itself. For a thousand years, other men and women will turn back

to study with eager interest the significant events of the last ten years and the no less significant events in that period of history immediately ahead which you and I are helping to make a day at a time, an hour at a time, an act at a time. The call of the hour is for trained, competent, devoted, spiritual leadership which will stamp this wonderful period more clearly and more deeply with the likeness and image of the Son of God.

The question is being asked right out loud, Can the spiritual view of life's values be maintained in the face of such success as Germany showed along military lines or in the face of such success as the United States has shown in material accumulation? It is for you to aid this generation in making reply with an unqualified, undaunted affirmative. It is not by the name of material efficiency, or of unhallowed knowledge, that the world is to be saved. When we look for the One who is to save the world from its pain and its shame, from the blight and mildew of a life coarsened and stained by a sordid materialism, we find that His name shall be called, "Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."